

# THIRTY NEIGHBORHOOD HOUSES

*By*  
CHRISTINE T. WILSON



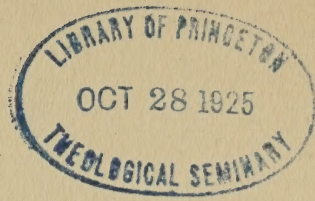
BOARD OF NATIONAL MISSIONS  
OF THE PRESBYTERIAN CHURCH IN THE U. S. A.  
156 FIFTH AVENUE, NEW YORK.

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Wilson, Christine T.

Thirty neighborhood houses





# THIRTY NEIGHBORHOOD HOUSES

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A SURVEY *of*  
THIRTY PRESBYTERIAN NEIGHBORHOOD  
HOUSES

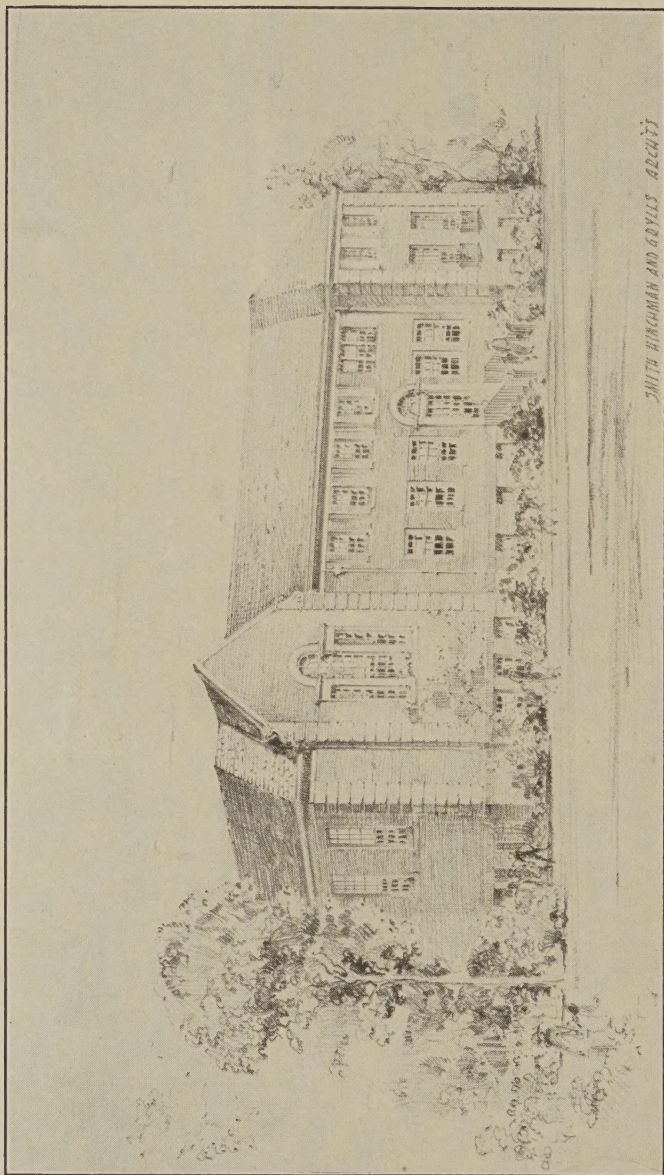
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BOARD OF NATIONAL MISSIONS  
OF THE PRESBYTERIAN CHURCH IN THE U. S. A.  
156 FIFTH AVENUE, NEW YORK.









SMITH HINGMAN AND GRYLLS ARCHT'Y

ARCHITECT'S SKETCH OF THE DODGE COMMUNITY HOUSE,  
KLEIN STREET AND FARR AVENUE, DETROIT, MICHIGAN  
ERECTED 1925



## FOREWORD

THE Neighborhood House is an answer of the Church to the deep human need of our foreign and polyglot communities. Where as many as a dozen different nationalities live together in one neighborhood, it is clear that any effort to minister to so many groups through a foreign-language church would be attended by great difficulty. Aside from this matter of language, most of these recent immigrants maintain at least a nominal loyalty to Old World faiths, Roman Catholic, Greek Catholic, and Orthodox, with their familiar, picturesque, and vivid services. Our American Protestantism is not at the outset greatly interesting nor acceptable to such immigrants. It is as foreign to them as their Old World religions would be to us. Meanwhile the streets of our cities and industrial towns swarm with children, boys hang around the corner waiting for something to turn up, and in the home of the workers each new day brings some new problem. To help these thousands of foreign-speaking people and their children make their adjustment to America is a first concern of the Neighborhood House, and to help them realize here a religion which has to do with every department of life.

In the last ten years the Neighborhood House as a form of Christian service has made steady gains in the interest of the Presbyterian and other denominations. There are more than thirty Neighborhood Houses under the auspices of the Presbyterian Church. The first effort made to list these Houses was in a Directory published by the Board of National Missions, January, 1925. It furnished a brief statement concerning the date of their founding, the auspices under which they are conducted, the investment in their properties, the number of workers engaged, and the annual expenditure for their maintenance. For the purposes of classification and inclusion in this Directory, a Neighborhood House was distinguished from a church, as a form of Christian service carried on in a building or group of buildings especially erected or adapted for neighborhood service, with a staff of workers, some of whom reside on a settlement basis in the House or



neighborhood, and with a program of activities developed in response to neighborhood needs and not limited to any particular church constituency. A Committee of Management or Board of Directors responsible for oversight and conduct of the work was also specified.

The Neighborhood House work has not been projected from any one headquarters. It has taken hold variously. It has gained inspiration and much of its technique from the Social Settlement. In some cases local Presbyterian churches have initiated and supported the work. The City Church Extension Boards have seized upon the Neighborhood House as one of the most effective approaches to our foreign communities. The Synod of Indiana has interested itself in the Gary Neighborhood House and the Hill Crest Community Center at Clinton. The Synod of Michigan is sponsor for the Community House at Caspian in an iron-mining town. A number of projects have been initiated by the Women's Presbyterial Societies, and Women's Synodical Societies have collaborated. The Board of National Missions has assumed responsibility for a number of Houses where a demonstration of this method of approach was sought, and has cooperated with various Synods and Presbyteries.

Under the leadership of Dr. Robert N. McLean, Associate Director of City, Immigrant, and Industrial Work, a number of Homes of Neighborly Service with a resident woman worker have been established in Mexican communities in the southwest. These Homes have the spirit and genius of the more largely developed Neighborhood House.

There has been no matured nor generally accepted policy for Neighborhood House work in such matters as the organization and responsibility of the Board of Management, qualifications and responsibilities of staff workers, club work, relation to other community agencies, or even the religious program. Perhaps this very freedom of initiative has been one of the movement's greatest assets. The Neighborhood House would appear to be a fresh and unconventional approach to very real human, social, and religious need. Now that the movement has carried on for fifteen years or more, however, it is in order carefully to gather up the experience gained. The Department of City, Immigrant, and Industrial Work of the Board of National Missions, accordingly, undertook a survey and inventory of Neighborhood Houses under



Presbyterian auspices. Miss Christine T. Wilson, Assistant Director, made the survey with the cooperation of the Directors of the Neighborhood Houses and the Executives of the Presbyteries concerned. In June, 1925, the Department held a conference on the Neighborhood House at Harkness Camp, Cleveland, attended by a hundred men and women, staff workers and executives, when the results of this study were submitted and when there was an interchange of experience and consideration of the whole Neighborhood House program.

A number of papers presented at this Conference have been issued in a pamphlet, "Proceedings of the Conference of Neighborhood House Work," which may be had from the Board of National Missions.

WILLIAM P. SHRIVER,

New York City  
July 1, 1925

*Department of City, Immigrant  
and Industrial Work.*





## INTRODUCTION

**H**E died learning" is the epitaph carved on the tomb of the English historian Greene. "He died learning" could appropriately be inscribed on the tombstone of anyone attempting a survey of Presbyterian Neighborhood Houses.

Not only a constantly changing program and staff, but even a change in the list of Neighborhood Houses themselves places any survey out of date before it is completed. Last autumn's Directory of Neighborhood Houses includes two pieces of work already discontinued, Calumet City, and Boyle Center of St. Louis. Chicago Heights Community Center and Onward in Chicago should be added, and Brick Church Neighborhood House, now really a Parish House offering a lunch club for business women, does not belong in the Directory. "Labor turnover" figures in a subsequent section show that an up-to-date statement about any staff is out of the question. As for the methods of administration, equipment and group activities, all are in a continual and unceasing process of development. Several House Councils were about to breathe their last gasp, others were facing their new responsibilities with the enthusiasm of youth. Two directors, visited toward the end of October, exclaimed, "Oh, we wish you had come a month later when we *really* have our program going." The Clubs and stated groups themselves are ever changing in purpose, membership and size to meet the immediate demands of the surrounding neighbors.

Thus, I believe that if I returned again next winter, a very different situation would present itself in many centers. And so one might keep on studying about these same Neighborhood Houses indefinitely, and it might truly be said "he died learning."

A second consideration that should be firmly borne in mind by the reader, is that the most worthwhile and precious things of life are intangible—immeasurable. This holds true in the Neighborhood House. No method of evaluating the spiritual influence of a Neighborhood House in a given community or a given life has yet been evolved. Yet, herein is the fundamental function and chief aim of every center. Of necessity this report has been purposely kept to the tangible, the concrete, the "mechanics" of the Neighborhood House task. It is a handbook of the grouped experience of thirty centers.





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## PURPOSE, SCOPE, AND METHOD

THE study of Neighborhood Houses was not undertaken to determine the efficiency or effectiveness of centers, or to measure one center against another, but to provide trustees, staff and executives in social-religious fields with facts and generalizations drawn from the experience of Neighborhood Houses. During the last quarter of a century Neighborhood Houses have developed with little or no relationship to one another, in different parts of the country, in a variety of communities, under the direction of diversified leadership. The Department of City, Immigrant and Industrial Work receives frequent inquiries about vocational training. Requests for advice on the development, organization, program, support and administration of Neighborhood Houses are common. College students and the religious education departments of the universities want to know, "What training is necessary for church social service?" A distraught member of a committee on management recently inquired, "What shall we do? We had two thousand dollars on hand, and started a community work. Now we have used up all our money, and the year is but half over! Where should we look for support?" "How far can a successful administration of a Neighborhood House be democratic?" comes from a director. From the casual supporter one hears, "Wouldn't it be better to spend my money to start a church?" In a little isolated mining "location" a girls' worker inquires, "What are girls' clubs doing in Chicago and Detroit?" Why do we need Neighborhood Houses? Is their function an end in itself? Are they peculiarly related to community needs? Do they offer a form of service distinct from the social settlement and the institutional church? With the hope of correlating experience for answering these and similar questions and gathering a body of knowledge that would furnish a basis for setting up standards and methods for future attainments, a survey of Presbyterian Neighborhood Houses was undertaken.

The questionnaire used is the outgrowth of an attempt to draw up a standard of measurement for a Neighborhood House

made at the meeting of the Chicago directors, April, 1924. After prolonged discussion, the group decided that we must "take account of stock" first, and that we must know more generally the program of Presbyterian Neighborhood Houses throughout the country before setting up evaluation standards. Therefore, a committee was appointed to draw up a questionnaire. This questionnaire was then submitted to national and local executives for suggestions and amplifications. When finally completed it represented a composite authorship of those engaged in Neighborhood House work from the Atlantic to the Pacific coast.

To define the limits of the survey the following description of a Neighborhood House was adopted: "A form of Christian service carried on in a building or group of buildings especially erected or adapted for neighborhood service, with a staff of workers, some of whom reside on a settlement basis in the House or neighborhood, and with a program of activities developed in response to neighborhood needs and not limited to any particular church constituency. The Neighborhood House provides for a Committee of Management or Board of Directors responsible for oversight and conduct of the work." On this basis thirty were selected for analysis. They were:

Buffalo—	Eric, Pennsylvania—
Welcome Hall Social Settlement	Neighborhood House
Westminster House	Gary, Indiana—
*Memorial Chapel Social Center	Gary Neighborhood House
Calumet City, Illinois—	Lackawanna, New York—
Calumet City Neighborhood Center	The Lackawanna Friendship House
Caspian, Michigan—	Milwaukee, Wisconsin—
Caspian Community House	Calvary Community House
Chicago Heights—	Chicago—
Chicago Heights Community Center	Christopher House Settlement
Detroit—	Garibaldi Institute
Delray Presbyterian Institute and Neighborhood House	Howell Neighborhood House
Dodge Community House	Laird Community House
Dupont, Pennsylvania—	Olivet Institute
Dupont Neighborhood House	Samaritan House
	*Peniel Community Center
	Cleveland—
	Woodland Center Settlement

\*Qualifies in all particulars except that workers do not live in residence.



Clinton, Indiana—  
Hill Crest Community Center  
New York City—  
Central Presbyterian Church  
Neighborhood House  
Jan Hus Neighborhood House  
Labor Temple  
Neighborhood House of American Parish

Sea and Land House  
Spring Street Neighborhood House  
San Francisco, California—  
Potrero Hill Neighborhood House  
Summit, New Jersey—  
Neighborhood House

The method of survey was practically the same for each center. Potrero Hill was the only house not visited personally. Clubs and classes, Sunday schools, special events, staff and boards of directors' meetings were observed, wherever possible. The main body of the questionnaire was filled out in conference with the director, and, in the larger houses, with heads of departments. In addition, individual conferences were held with staff members. Residence at thirteen houses and extended day and evening visits at others permitted an intimate glimpse into a Center's underlying philosophy.

Directors, workers and Board members allowed the surveyor to go in and out of group activities at will, to peer into records, explore the recesses of garrets and cellars, as well as club rooms and gymnasium, and painstakingly answered endless questions and thus made possible any help that this summary may bring their fellow workers.

Generalizations, statistics, and facts included in this report refer only to the thirty Neighborhood Houses listed. The term "Neighborhood House" is used throughout the report to designate the centers under Presbyterian auspices, and does not include non-sectarian social settlements also frequently called Neighborhood Houses.

## SURROUNDING NEIGHBORHOODS

THE communities surrounding the centers partially explain the whole neighborhood house movement and have implications for its future. Twenty-eight out of thirty houses are in cities

having populations of over 10,000. All are in the midst of polyglot communities. Jan Hus House, New York City, is the only one which definitely serves a single nationality to the exclusion of all others. Many houses, however, serve large numbers of a single national group—Howell Neighborhood House serves Czechs very largely; Christopher House reaches a large number of Poles; Delray Presbyterian Institute in Detroit's Armenian and Hungarian district specializes in one or two nationalities. The Italian immigrant and his children are the first concern of a large number of centers. Polish and Jewish groups receive second and third place respectively. The predominant foreign populations in the Neighborhood House communities are shown in Chart 1. The negro migration northward has brought increasing numbers of colored people to such districts. The Community House at Caspian, a small mining town with a population of 2,000 on the Michigan Iron Range, listed thirty-nine different nationalities actually enrolled in its activities. The variety and frequency of nationality groups clustered about the Neighborhood Houses are shown in Chart 2.

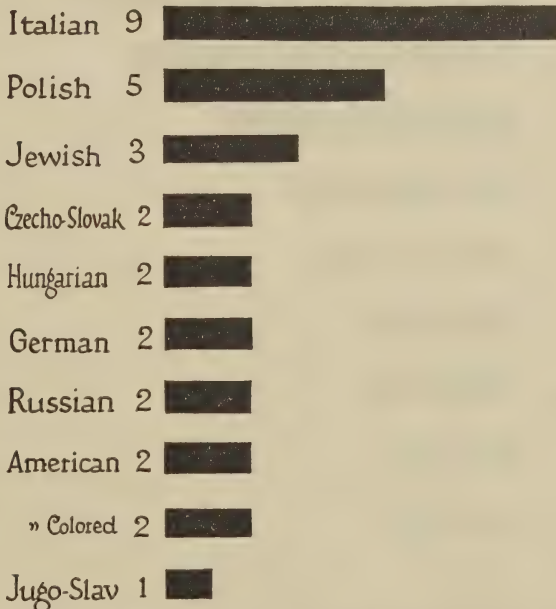
All but four houses reported a changing community, and but four of the remaining twenty-six reported changes within the same nationality grouping only, i. e., Italians replacing other Italians. The trend is for the earlier immigrant group of German, Scotch, English and Irish extraction to be crowded out by Italian or Slav, and they in turn are giving way to the negro in some districts. A constant and ever shifting stream of different nationalities surround the Neighborhood Houses. In Calumet City an American group is replacing a Polish group, and the city blocks around Spring Street Neighborhood House in New York City are being reclaimed by "uptowners." In only seven out of twenty-nine neighborhoods were the majority of residents believed to own their own homes.

Religious faiths represented in these communities are clearly shown in Chart 3. Roman Catholics predominate, with Jewish, Protestant and Eastern Orthodox groups following in importance. Also, one may find small gatherings or established organizations of Nazarenes, Russelites, Pentecostal Brethren, the Polish National Church, Mohammedans, Lutherans, and Holy Jumpers.



# *The* Predominant Population in the Neighborhood Community

Thirty Presbyterian Neighborhood Houses



This chart indicates the nationality groups predominating in the Neighborhood House district—that is, nine centers have more Italians than any other one nationality. Five centers have more Poles in their community than any other one nationality, etc.


# Foreign-Speaking Groups

in

Thirty Presbyterian Neighborhood House Communities

23 have Italians 


19 have Poles 

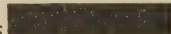
17 have Jews 


13 have Germans 

10 have Czecho-Slovaks 

9 have Hungarians 

7 have Russians 

7 have Scandinavians 

6 have Greeks 

6 have Lithuanians 

And 21 Other  
Nationalities

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9 have Colored People 

The bars indicate the number of Neighborhood Houses having the given nationality living in their immediate districts. For example, some Italians live in the immediate neighborhoods of twenty-three Neighborhood Houses.



In addition to religious faiths, the type of industry prevalent in these communities was noted. If time had permitted, it would have been enlightening to analyze the types of industry in various neighborhoods to see what opportunities for employment were open by age and sex, and to study these opportunities or lack of opportunities in their relationship to the development of a normal community life. Only the briefest summary of the outstanding industries of a neighborhood were tabulated. Three Neighborhood Houses are in mining towns—Caspian, Michigan, where iron mining is the only industry; Hill Crest, Indiana; and Dupont, Pennsylvania, bituminous and anthracite coal centers respectively. Eleven houses reported heavy manufacturing, such as steel mills; twenty-two reported small factories; eighteen, trade, that is, small stores; six, common labor—longshoremen's and railroad-yard jobs and fisheries,—in their immediate vicinity. Only two reported much opportunity for clerical work close at hand. One in a changing section of New York City had professional people living nearby. This data shows that the Neighborhood House is operating largely among unskilled and semi-skilled workers, and must be concerned with the problems of industry. It also means that Neighborhood House communities are far from static; that one cannot settle down complacently to serve any one nationality or religious faith; that any Neighborhood House program must be elastic, constantly being subjected to close scrutiny and always based on a continuous analysis of community needs.

No careful study of the relationships of the Neighborhood Houses to their surrounding communities was attempted. To what extent the Neighborhood House was allowing its own program to be determined by the needs of the locality could only be discovered after a minute analysis of the district. Time did not permit this. Furthermore, the extent to which a Center is effective in a given district is one of the intangible values, we have as yet determined no rule for measuring. The extent, to which a Neighborhood House fosters or cooperates with desirable social and religious organizations, may be one test of its efficacy. At Columbia University participation tests for the individual are being developed. These will enable one to discover to what extent a boy or girl is participating in his family life, in his day school, in the moving picture house, in the Sunday school. The degree to which a Center participates in the community life is surely one of the tests of Neighborhood House success.

# The Predominant Religious Faith In the Neighborhood Community

Thirty Presbyterian Neighborhood Houses

Roman Catholic 22



Jewish 3



Protestant 2



Eastern Orthodox 1



Molokans 1



---

Socialist

1



The bars represent the number of Neighborhood House communities according to their predominating religious faith, i.e., twenty-two are in communities predominantly Roman Catholic.

## EARLY BEGINNINGS

THE Neighborhood House has been described as "a fresh and unconventional approach on the part of organized Christianity to a polyglot neighborhood, with a program adapted to neighborhood needs."

We have seen that the Houses are working in polyglot communities. The story of early beginnings will show that the neighborhood house is an outgrowth of neighborhood needs. It would seem that the Neighborhood House is a development of the last quarter of a century in response to a felt need for something more than the conventional religious and educational opportunities offered in the average American community.

### NEIGHBORHOOD HOUSE ORIGINS

<i>Origin</i>	<i>No. of Houses</i>
Grew out of kindergartens . . . . .	7
Conventional churches transformed or supplemented	6
Grew out of Sunday schools . . . . .	4
Grew out of Missions . . . . .	4
Started as Neighborhood Houses . . . . .	3
Miscellaneous . . . . .	6
—	
TOTAL . . . . .	30

Of the six listed Miscellaneous, one began as a Settlement; one as a Daily Vacation Bible School; one, with cottage prayer meetings; one, with labor meetings; one, with English classes for foreigners; and one, to provide public baths for laborers in the steel mills. Only three houses, Dodge, Garibaldi, and Dupont, all founded within the last five years and encouraged by the example of institutions already started, were founded as Neighborhood Houses. The rest grew out of small beginnings, transforming and increasing their service to meet the needs of the immediate locality.

The stories of individual Neighborhood Houses are worth examining—

Caspian, Michigan, a sordid iron mining town of approximately 2,000 people, eagerly welcomed a Daily Vacation Bible School held



in a small store building, in the summer of 1917, under the direction of one young college woman. The vacation school was succeeded by clubs and classes for boys and girls. A women's group was started. In 1919 a second worker was added to the staff, and in 1921 the new building erected for Neighborhood House work was dedicated. The program includes a circulating library and reading room, organized clubs and classes for children and adults of both sexes and all ages, Boy Scouts, Vacation School, Camp Fire Girls, gymnasium, baths, play-room, community gatherings, summer camp, and community organization. The attendance of over eight thousand a month represents 39 nationalities and draws on many other mining locations in the Iron River District. The house is an important factor in the recreational, social, political and educational life of the community, and above all is a potent exemplification of the "Christian way of life."

The Labor Temple, New York City, had its beginnings in the ancient brown stone church at the corner of 14th Street and Second Avenue. The old church organization had long ago failed to reach a district, one of the most densely populated in the country, which was 98 per cent foreign, and notorious for saloons, gunmen, low grade movies, dance halls and radicalism.

Charles Stelzle, inspired by "the dream of my machinist days . . . pictured a church working men would like to attend," secured the use of the building for two years from the Church Extension Committee of New York Presbytery to demonstrate what the church might accomplish, if it were ready to adapt itself to changing city conditions.

"The basic idea of the enterprise was the open forum. While such meetings were conducted nearly every night in the week, the service on Sunday night was thoroughly religious and thoroughly orthodox. Perhaps the order of service was a bit more vital and human than usual. Within a month we began to turn people away from the Sunday night services. Our average audience was 95 per cent men, 75 per cent of whom were Jews, and 50 per cent of whom were socialists, agnostics, and radicals.

"It was distinctly my purpose not to organize a church. The main thing was to indicate to the people that here was a religious enterprise, conducted by a denomination which was thoroughly orthodox, and which was trying to work with the people to solve their own immediate social and religious problems. Nightly there was a discussion of radicalism, but I soon discovered that no matter what the social problems that attracted the audience they were vitally interested in religious matters.





*Where Howell Neighborhood House  
Started:*

This old saloon was converted into a settlement and housed the first kindergarten and clubs in 1905.

*The Second and Third  
Homes of Howell  
Neighborhood House*

The building on the left was next used, and in 1913 the Neighborhood house on the right was erected.



*The Howell Neighborhood House in  
1925*

The wing on the rear right was added recently for boys' clubs.



"And so, one evening I frankly told the audience that if they desired it, we would devote one night a week to a discussion of purely religious themes. The proposal was unanimously received. Every Friday night eminent religious speakers were invited to talk. This led to the formation of the Labor Temple Fellowship.

"Within two years it was demonstrated that men and women were intensely interested in discussing in open forum meetings the problems with which they are most vitally concerned; that working men, apparently out of sympathy with the church, will attend religious services if humanly conducted; that if the church is willing to adapt itself to changing conditions and to apply modern methods, the men outside the church will respond; that after all religion is the basic appeal which the church of Jesus Christ must set up, even in its social work, and that social work as such can never take the place of the religious appeal."\*

Since the early days Labor Temple has branched out in many directions. The program now includes the American International Church, organized clubs and classes for boys and girls, the Labor Temple School, a self-supporting enterprise of the movement for "worker's education," forum, playground, and a Daily Vacation Bible School. As this pamphlet goes to print, the work of Labor Temple is being transferred to the new building, erected on the old site at 14th Street and Second Avenue.

"In 1905, Howell Neighborhood House, originally called Bohemian Settlement House, opened first as a kindergarten, supported by the Woman's Presbyterial Society, in a small one story frame building previously occupied by a saloon. A sewing school for girls was soon added on Saturday mornings; cooking and raffia classes, game and story hours, Sunday school, a weekly mothers group and a circulating library were later started.

"Next, clubs for boys and girls of working age, citizenship classes and other activities for men and women, lectures and concerts were added. The children came in greater numbers every month. Within a few years the first building and then a second three-story building were outgrown. A new building erected and equipped especially for Neighborhood House activities was dedicated in 1913.

"A new people, Croatians, commenced coming into the community, and their children did not feel at home in a building, whose very name, Bohemian Settlement, suggested a ministry exclusively for that nationality. So the name, Howell Neighborhood House, was adopted to commemorate the long and devoted leadership of

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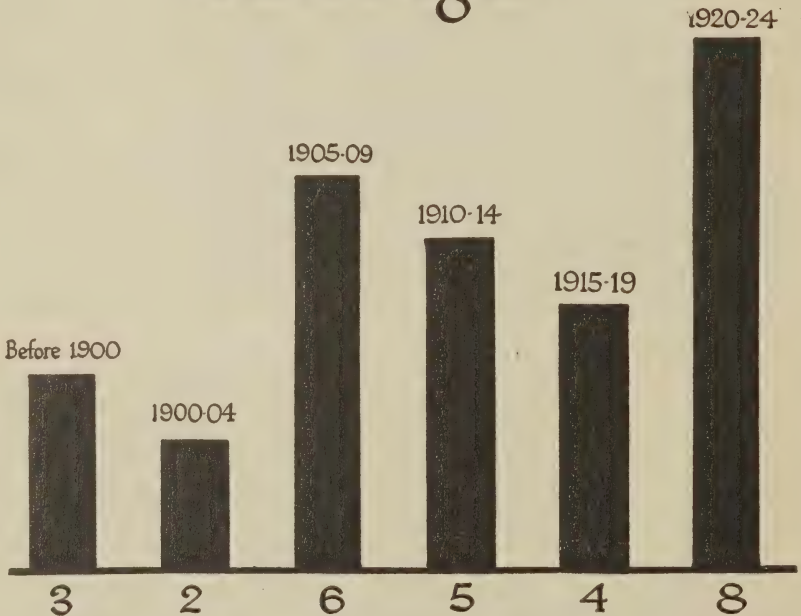
\**The Continent* Oct. 25, 1923—page 1921, *Beginning of Labor Temple*.

# Growth of Neighborhood Houses

Presbyterian Church in U.S.A.

Twenty-eight Neighborhood Houses

Work begun



The numbers of Neighborhood Houses arranged, according to year of founding, are grouped by five year periods.

Mr. Howell, for thirty-five years Superintendent of the Sunday school and Chairman of the Committee of Management.

"Eventually a church organization was formed within its circle to answer the demand of some of the parents, but more largely of the young people, who had come up through the Sunday school and wanted further opportunity for their new found Christian faith.

"Protestant churches in the district dwindled or moved as their constituencies departed to more exclusive sections, but the Howell Neighborhood House flourished. Here is an example of a successful approach by the church to an immigrant community. It has produced Christian characters and lives such as the church is called on to develop. Yet it is not a church. It is the church, functioning in a new way, with a new emphasis, with a larger purpose, bringing to bear the Christian spirit upon a community endeavoring by every possible means to meet individual and community needs and trying to carry out the full program of Jesus."\*

The Neighborhood House Movement indicates an increasing number of Neighborhood Houses (Chart No. 4). The middle west especially has adopted this form of service. Of the eight houses opened in the last five year period, three were in Chicago Presbytery, two in Detroit, and one each in Cleveland, Ohio, Lackawanna, New York, and a small coal mining town in Pennsylvania.

## UNDERLYING PHILOSOPHIES

IT is not the function of this report to arrive at or prescribe a purpose and aim for all Presbyterian Neighborhood Houses. The very genius of the Neighborhood House requires that the needs of the local community determine the aim of a Neighborhood house. It is important, however, that every Neighborhood House should define its aim sufficiently clearly so that its staff and members can interpret the Neighborhood House ideals and philosophy to friends or questioners.

A fluctuating policy is a danger. By this I do not mean that policies should remain static irrespective of changing conditions, but rather that the Neighborhood House should not stand first

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\*Condensed from the Neighborhood House—Rev. W. Clyde Smith.



for one policy and then for another. The community should be made conscious of a steady, definite and continuing plan and purpose. It is harmful to the center to "keep the community guessing" by a frequent shift of emphasis. Honesty demands that the center take the community into its confidence; let it know why it is there; and what is its purpose. The Board of Directors, cooperating with the director, must assume the responsibility for maintaining a *continued* policy. The success of the strongest centers can be traced directly to the confidence which the neighborhood places in them. The community and house supporters should know why the center exists.

The name "Neighborhood House" is well chosen. Though exact data about residence of the Neighborhood House constituency was not available for plotting, it is probable that the majority live within a radius of a quarter or a half of a mile of the center.

<i>Residence of Constituency</i>	<i>Number of Centers</i>
Believed the majority of constituency lived within a radius of one-half mile . . . . .	20
Believed constituency came from all parts of the city . . . . .	3
Insufficient data available for answer . . . . .	7

Almost all the houses defined the district served within a small area of city blocks. Nearly all the children lived in the immediate vicinity; some adults came from a distance; young people or families who had prospered and established homes in the suburbs, like Cicero, the Bronx, and Long Island, still returned with surprising regularity. The question arises, whether or not there is another area of service to be developed in these suburbs. Many alumni come back to Neighborhood Houses acknowledging quite frankly that they do not feel at home in the suburban American churches. This may have implications for an extension and variation of Presbyterian work in these districts. How may the religious needs of these peoples be met? is a question still to be faced and answered by the suburban church.

The thirty Neighborhood Houses vary in emphasis from the social settlement with little or no formal religious teaching, to the Center that is so closely bound up with, as to be almost indistinguishable from the institutional church.

The following classification indicates, in general, the kind of programs followed:

<i>Type of Emphasis</i>	<i>Number of Centers</i>
Social Settlement Program . . . . .	4
A Church is a definite part of the program . . .	12
Social Settlement with religious services, i. e., Sunday school, Daily Vacation Bible School, and Services of Worship . . . . .	14

Of the twelve which place considerable emphasis on the church program, two, Jan Hus House and Sea and Land House, are practically institutional churches with a limited service, such as kindergartens, foreign language schools, and women's clubs for non-church and Sunday school members. The inclusion of these organizations in a list of Neighborhood Houses may be justly questioned.

Purposes of the Neighborhood House were variously expressed in constitutions and annual reports, and by directors. The term "Christian Americanization" was repeatedly found in statements of purpose. "To make Jesus Christ real to our people"; "to meet the physical, mental and religious needs of the community"; and to "be a neighbor" were other common ways of phrasing aims. Jan Hus House exists "to bring out and preserve what is best in the Czechoslovak people, particularly their art, music, historic and religious ideals for the betterment of the people themselves."

Howell Neighborhood House is an unconventional interpretation of the Christian ideal and purpose, its program being freely developed in response to the needs of the neighborhood. It aims at a full rounded Christian ministry to all departments of life; to show forth the spirit of Jesus in acts of Christian friendship and neighborliness; to project a program that will meet the physical, mental, spiritual, and social needs of the Community; by living in the Community to become a part of it in such a way as to serve as an interpreter of Christian American ideals and to help conserve the best that our foreign-born bring to us. It includes provision in the neighborhood for a Christian Church when such a church grows out of a naturally felt need.

Christopher Neighborhood House, Chicago, aims "to establish a home in the neighborhood which consciously and actively endeavors to elevate the physical, mental, and moral quality of the individual and neighborhood life, by means of direct instruction, by direct personal contact with leaders who reveal these qualities in their lives, by cooperating with other existing agencies with similar purposes, and by organizing and permitting such activities

and functions as create a spiritual quality and value in all settlement activities, and extends that influence deeper and deeper into the individual and neighborhood life."

The emphasis is on the development of individual and community Christian ideals, standards and character, rather than the development of ecclesiastical organizations.

An institution offering group participation in Christian projects, under the direction of Christian men and women, sympathetic friendship to its neighbor, a leadership ready to pioneer for a better community, seemed to be the ambition of all centers. A Presbyterian Church was not the sole aim. Workers are measuring their success in terms of transformed neighborhoods and individuals, the development of individual social consciousness and action, and by the extent and continuation of community participation in the Neighborhood House program. Only a few tested the success of their work in terms of church membership. Formation of Christian habits of thought and action were first with all.

The Neighborhood House is founded on what Walter H. Page calls "the fundamental article in the creed of American democracy—the unchanging and unchanged resolve that every human being shall have an opportunity for his utmost development—his chance to become and to do the best that he can."

In conclusion two quotations from papers on the philosophy of the Neighborhood House given at the Conference on Neighborhood House work will further clarify the aim and purpose. "The Neighborhood House exists to demonstrate the power and beauty of practical Christianity . . . America and Christian America are very different . . . The Neighborhood House exists to interpret Christian America to the neighborhood and the neighbor to Christian America . . . Christian America will be *caught* rather than taught."\*

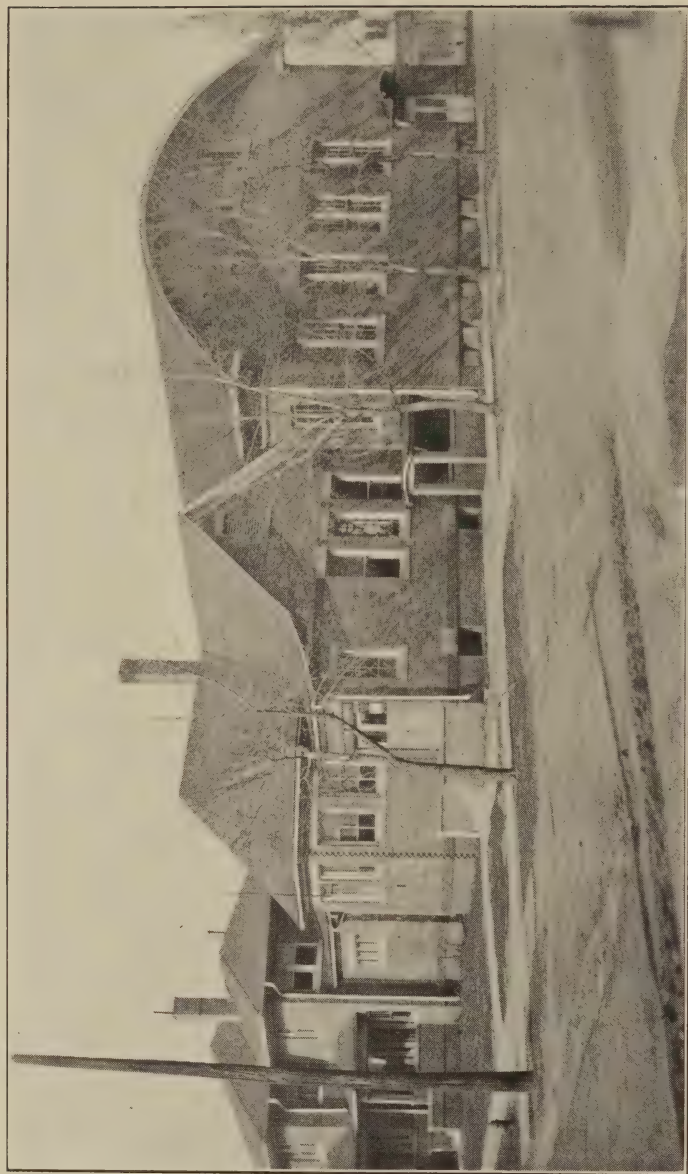
And Dr. W. Clyde Smith writes, "The Neighborhood House goes into a neighborhood to be a part of it, conscious of a contribution to make, knowing that it will receive as well as give, rejoicing in the opportunity that is given to know the humanity of which it is a part. It says in effect to the community—'Come, let us work and play and live together, give the best you have and we will give the best we have, that all of us may do a bit for the welfare of all.' Thus through the common effort can

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\*Laura H. Dixon.







THE HILLCREST COMMUNITY CENTER

is admirably equipped for work in a small city. The corner building houses chapel, office, club rooms and domestic science kitchen. In the rear is a large well constructed gymnasium with both separate and connecting entrances. The workers' residence adjoins the Community Center and has an inside entrance to it.

social wrongs be righted, light be brought into dark places, and the reality of democracy approached.

“The Neighborhood House offers an opportunity for expression of the finer and better things; it seeks to find the Christ as he lives and moves among men. It desires to know and discover the best that is in those among whom it lives, and to aid in giving expression to that best.

“It believes thoroughly in the power of love as a redemptive force. It realizes that the most potent sermons are those that are lived rather than those that are preached; it endeavors to find and to exemplify the Jesus Way of Life, both for itself and for those with whom it comes into contact.”\*

EQUIPMENT

PROGRESS in Neighborhood House work is revealed in the increasingly fine equipment provided. Properties used and in process of erection show an investment of over two million dollars. This year three new buildings specifically designed for Neighborhood Houses are being erected. Of the 30 Neighborhood Houses, 19 were erected specifically for the purpose, 7 were residences remodeled (sometimes with too little remodeling!) 2 were apartment houses remodeled, 2 were churches remodeled. Only 18 buildings were *well* adapted for Neighborhood House use. The recent constructions are well planned, contain the essentials for conducting a community center and suggest the director’s careful supervision of the architect (the latter usually has had little experience in this type of designing). That there is still something to be desired in buildings is shown from the fact that 28 houses checked as follows:

Buildings inadequate for work needed . . . . .	12
Buildings adequate for work needed . . . . .	13
Will transfer into new quarters within a year . . . . .	3
Buildings in good condition . . . . .	15
Buildings in fair condition . . . . .	4
Buildings in poor condition . . . . .	5
No answer . . . . .	6

\*Proceedings of Neighborhood House Conference, W. Clyde Smith: Aim and Purpose of the Neighborhood House.



Responses to questions of amounts, appearance and condition of furnishings were similar. The valuable contribution of women's auxiliaries, entrusted with the upkeep of interior furnishings was plainly visible.

There is all too little beauty in our industrial districts. Unfortunately economic necessity has kept down Neighborhood House expenditures for exterior architectural beauty. But 13 houses out of 27 could honestly be checked "attractive in appearance." The picture of Dodge House shows that the newer buildings are being planned with thought for beauty. Every Neighborhood House should be a center of beauty amidst the sordidness of downtown immigrant quarters, and the deadly monotony of company-owned homes, or where

The factory chimneys rear  
Their impudent heads, thick-browed;  
Polluting the air with their foul, sooty breath,  
They shriek of the things of the world  
To the crowd.

Outer structure and interior decoration must be planned, not only for durability and usefulness but for utilizing aesthetic values, simple lines and colors appealing to foreigners who have come out of a background of vivid gayness and brilliance.

Also, a Neighborhood House should be a model of cleanliness, orderliness and sanitation, both in residents' apartment and main building. Desperate efforts to stretch budgets to their utmost too often postpone that much needed coat of paint from year to year. Repairs made at a low price by a "friend of the house" are often unsatisfactory, leave the building unsightly, and in the end cost more than if made by a reliable firm in the beginning. A decrepit janitor, hired to give employment to an old Neighborhood House retainer, cannot keep up with the ceaseless accumulation from muddy shoes and the wear and tear of restless throngs of children.

The utilization of the Neighborhood House yard, though a small patch of land in the shadow of city buildings, may bring beauty into the community. A few shrubs, a little grass seed and fertile loam, a fence, if necessary, would transform a few square feet of barren ground or a cinder heap. Neighborhood Houses in less crowded cities would certainly rise in the estimation of the thrifty alien peasant whose garden is a mass of luxuriant growth if a little money and care were spent on the Neighborhood House yard.

## ADMINISTRATION AND ORGANIZATION

THE Neighborhood House has no prescribed form of administrative organization as has the Presbyterian church with its elders, trustees and deacons—all with stated duties, fixed terms of office, and methods of election. However, one or more administrative bodies were found functioning in almost every center.

What were these bodies? What were their duties? What persons and committees actually function in the management and determination of policies? And is the control democratic? were questions the survey sought to reveal.

All but two houses reported a Governing Board, Committee of Management, or a Board of Trustees. Nine had Women's Auxiliaries, 9 had House Councils, 15 held regular staff meetings (at least monthly, and usually weekly). Eight directors had regular individual conferences with their staff members. (Chart 5.)

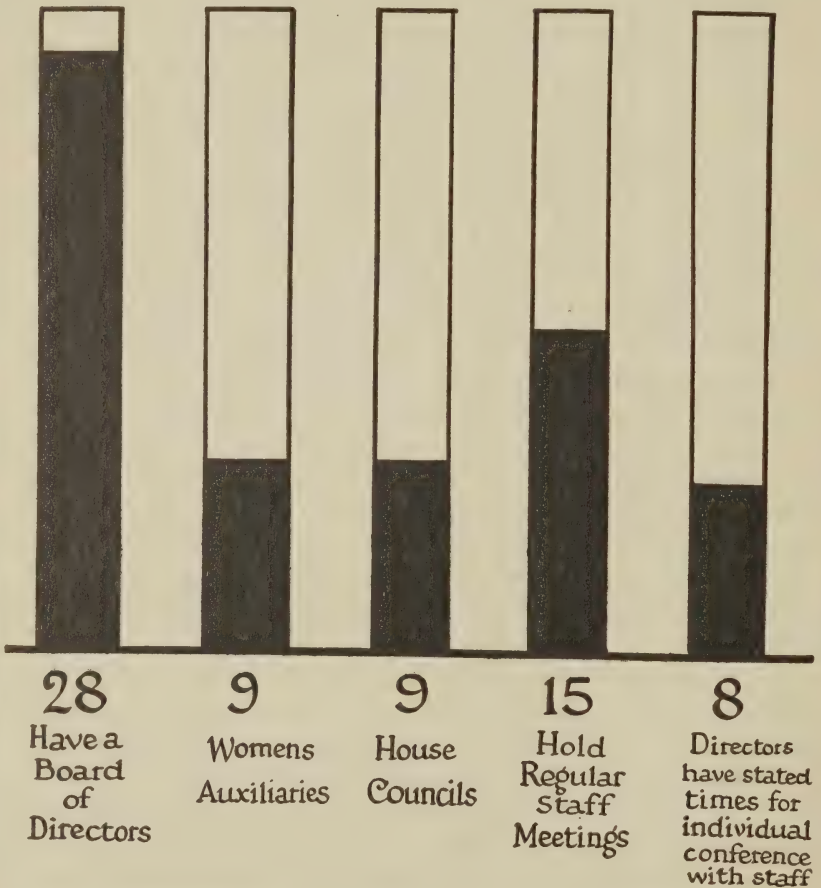
A few staff meetings visited were full of constructive suggestions and inspiration. Others failed to utilize fully this chance for group thinking, for unifying the purpose of the house, and for continued education of staff by bringing in outside speakers, book and conference reports. There is danger of wasting the entire hour with tiresome discussions of pageant dates, a basket ball schedule, assignment of trivial duties to individual workers and other "mechanics of the job," and thus of crowding out the spiritual impetus or broad vision of the work.

Eight directors out of 30 hold stated conferences with staff members. Where there are but two or three on the staff, regular appointments would be a farce. But among a large staff, such conferences coordinate a program, prevent individual workers from feeling that they are laboring alone, and are a real benefit to the director and the worker. Greater emphasis on such conferences, either with directors or heads of departments, will also help to interpret the Neighborhood House purpose and program to students and volunteers.

Only 9 out of 30 Neighborhood Houses had any body of control which compared with a House Council or a local adminis-

# Administration *and* Organization

Thirty Presbyterian Neighborhood Houses  
Thirty Houses



This chart shows the forms and numbers of administrative organizations functioning in Neighborhood Houses in relation to the total number of Neighborhood Houses studied.



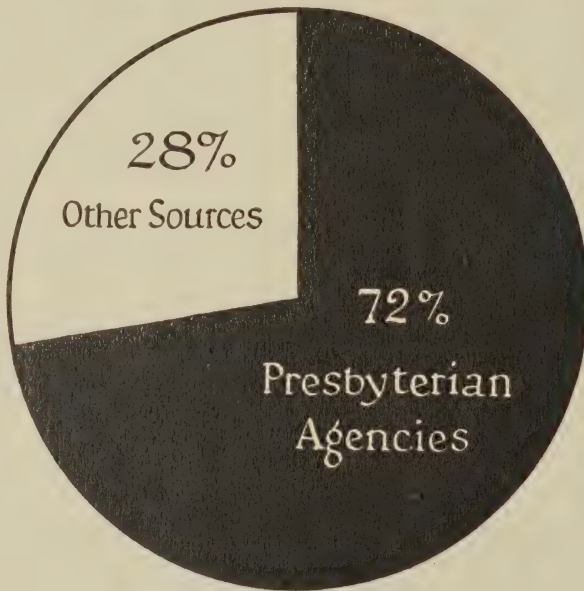
trative group. Councils were made up of representatives from each group, elected by the club or appointed by a club's president. In all but two cases these represented senior (members over 16 years of age) clubs. In one or two instances only the boys' clubs were represented on the House Council. General supervision of house order, and responsibility for athletic and recreational schedules of the center were the principal duties of these bodies, though one council had power to cast the final verdict on protest decisions in athletics, and another was entrusted with admittance of new clubs to the center. Only three councils had direct or indirect representation on the Boards of Trustees. Obviously, houses recently established have scarcely had time to develop House Councils, but should not the organization and training of such an administrative group be considered one of the chief functions of each new enterprise? A paper by Mr. E. T. Wilkes, "Democratic Control of the Neighborhood House," in Report of Neighborhood House Conference, 1925, contains forward-looking and stimulating suggestions for such procedure, arrived at after conference with the staff and senior club members of a well established Neighborhood House.

The women's auxiliaries, made up of local church women, flourish, especially in Chicago. Their major duties are supervising the upkeep of household equipment, raising money for special objects, kindergartens, Christmas fund, etc., and interesting others in the center. The Howell Neighborhood House Auxiliary, large and firmly established, has an active membership of about forty-five meeting monthly at the house, and an associate, \$1.00 a year, membership of over one hundred women from the churches of the Presbytery. The Auxiliary assumes responsibility for the upkeep of interior equipment, has an intimate knowledge of the affairs of the center, and is represented on the Board of Trustees. For twenty-five years the personal interest and loyalty of the members of the Auxiliary have been a very real source of inspiration and strength to the staff.

Contrary to the similarity of duties of all auxiliaries, or of all House Councils, the responsibilities of Boards of Trustees varied considerably according to the personality of the Board and headworker. Two Boards scarcely functioned, acting as little more than rubber stampers of directors' proposals. Two were subject to the supervision of the session of the supporting church. However, 20 Boards determined house policies; 15 were responsible

# Representation on Boards of Directors

Thirty Presbyterian Neighborhood Houses



**5% Only**  
**from Neighborhood House Constituency**

The black indicates the percentage of Board members who represent Presbyterian agencies outside the community. The white indicates the percentage which represents other interests. Only five per cent of the total number of Board members represented the Neighborhood House constituency.

for raising the budgets; 15 were responsible for administering the budgets; 23 Boards acted in an advisory capacity; 21 had members who represented agencies with financial interests in the Neighborhood House; only 8 Boards had members taking an active part in the Neighborhood House program. Though the primary administrative responsibility for a Center usually rests ultimately with the Board of Directors, often it is a director and his staff who actually determine the Neighborhood House policy. Wherever intimate knowledge of the community and specialized experience are required for a decision, the Board usually has to rely, to a great extent, upon the staff.

The place and frequency of meeting of Boards of Directors were also studied. Twenty-three Boards convened at regular intervals and stated times; 18 met monthly except during the summer; others met bi-monthly, quarterly, three times a year, or twice a year; 14 found meeting at the Neighborhood House an effective way of keeping Board members in touch with the community and house activities.

An analysis of the composition of the Boards to see in how far the control was democratic revealed a preponderance of representatives from local and regional Presbyterian organizations. (See Chart 6). Of 347 directors on 24 Boards, 248 (72 per cent) represented churches, local women's societies or organized national and regional Presbyterian agencies. Of the remaining 99 (28 per cent), 50 (14 per cent) came from the community at large (were members of a Manufacturers Association, prominent professional and business men, etc.); 19 (5 per cent) represented the Neighborhood House constituency, or local community. Among the other 30 (9 per cent) were public school principals, employees in near-by factories, and members of a cooperating City Mission Society. Would it not be better to make a decided effort for local representation on our Boards, for example, representation from the House Council and prominent leaders in the district? At Memorial Chapel, the election of a colored minister to the Board of Directors has done much to interpret the needs of colored people to the Center and the purpose of the Center to colored congregations. At the Labor Temple the House Council and members of Trade Unions are included in the controlling board.

The Council of Immigrant Education of New York City advises:



"Participation by the members of the community in the work of the Association, in the direction of its policy, in the development of its concrete programs seems to us an end in itself. It constitutes an activity and should be so considered rather than as a means for arriving at objectives and results whose desirability has been predetermined by some outside group.

"If achieved it strikes at the heart of the problem of 'foreigners.' For it is the inevitable tendency of racial groups in a new country to segregate, intensify and in-breed in their interests and organized activities, look upon themselves as apart from the community as a whole. To secure their active assumption of responsibility for community enterprise, their cooperation with other groups in the conduct of those enterprises not only affords a broader release for fundamental instincts which will inevitably seek expression in some fashion, but is the only sound way to break down racial barriers, make them feel part of America, think and act in terms of America rather than in terms of their own specialized interest."

It was also discovered that Boards of Directors were chosen to a large degree to represent a supporting organization, usually Synod or Presbytery, rather than because of competence in Social-Religious work. Should we not also recommend that social workers employed in the same district, thoroughly acquainted with local resources and problems, equipped with technical experience and training along similar lines of work, be added to these Boards?

A comparison of the total number of men with the total number of women serving on Boards of Directors showed a ratio of two men to one woman, and has little significance. Some Boards were made up almost entirely of men, others almost entirely of women. It is important that every Board should provide for the expression of both masculine and feminine viewpoints.

The relationship of the centers to Presbytery and Synod showed that three were conducted under the immediate direction of Synod's National Missions Committee and that 13 were administered by Presbytery's Church Extension Committee. Six houses supported chiefly by a local church were related to Presbytery as any phase of the local church work would be. In the others, Presbytery had a financial interest and its control was effective in varying degrees, usually through representation on the Board of Trustees.

Interdenominational cooperation was only found in one Center—Potrero Hill, San Francisco. Here the American Baptist Home Mission Society shares support and administration.

## FINANCES

**N**O doubt analysis of synods' and presbyteries' budgets will show an increase in expenditures for Neighborhood House work in the last decade. Yet insufficient available data prevented comprehensive deductions about the increase of Neighborhood House expenditures over any considerable period of time. Different fiscal years, no uniform classification of resources and expenditures in the individual centers or localities, made budget comparisons impractical. For general information ten typical expense accounts are printed on the following page. Expenses were included in different categories as follows:

**SALARIES:** All salaries of workers full or part time. Salaries of janitors and cleaning women, are included under Maintenance.

**GENERAL OPERATING EXPENSES:** Expenses of all activities carried on in the Neighborhood House and supported by the Neighborhood House.

**MAINTENANCE:** Repairs and upkeep of equipment, janitor's salaries, taxes or rent, light, fuel etc.

**RELIEF AND COMMUNITY COOPERATION:** Expenditures for relief in the district and a Center's cooperation with other social and religious agencies.

**FURNISHINGS AND PERMANENT EQUIPMENT:** Any permanent gymnasium equipment, kindergarten chairs, interior decorations etc.

**SPECIAL FUND FOR SUMMER WORK:** Summer camp or home.

**OTHER:** Miscellaneous unless otherwise stated.

The following summaries of the environment, equipment and activities of these Neighborhood Houses, will give some idea of the type and extent of work to be anticipated from a given budget.

House A. Established 1905 in the foreign district of a large city, maintains a four story brick building designed for the purpose, and a staff of four full-time workers—directors, girls' worker, case worker, secretary and part time workers. The program includes an organized church and Sunday school, case work, a music department, classes or clubs for every age, a Daily Vacation Bible School,

TABLE I  
TEN NEIGHBORHOOD HOUSE EXPENSE ACCOUNTS

House	Salaries	General Operating Expenses	Main- tenance	Relief and Community Cooperation	Furniture and Permanent Equipment	Special Fund Summer	Other	Total
A	8,400.75	4,005.72	4,847.21	1,056.73	.....	1,531.01	354.59	20,196.01
B	6,276.48	834.77	4,947.02	209.66	.....	.....	80.75	12,348.68
C	11,536.00	2,810.00	3,800.00	150.00	250.00	.....	7,745.00	26,291.00
D	5,207.45	5,031.46	1,536.33	.....	220.29	.....	.....	11,995.53
E	15,434.91	3,738.45	6,965.74	.....	.....	.....	8,911.19	35,050.29
F	7,463.01	7,180.77	5,019.97	.....	.....	4,051.24	.....	23,714.99
G	4,380.00	445.71	1,053.12	.....	313.25	564.31	.....	6,756.39
H	4,600.00	500.00	1,200.00	100.00	100.00	200.00	.....	6,700.00
I	2,550.00	200.00	853.00	.....	.....	250.00	.....	3,853.00
J	8,065.74	2,086.22	4,655.59	50.25	60.00	1,522.01	1,325.29	17,765.10



and summer outings at Presbytery's camp. A total attendance of 1200 per month is recorded in winter activities.

House B. Established 1920 in a large city's "Little Italy." The building is a private home, remodeled with gymnasium in the rear. The visitor is the only full time worker. The director, girls' worker, kindergarten, office secretary, boys' worker and gymnasium director are all employed on part time basis. The Italian pastor also has responsibilities elsewhere. The program includes an organized Italian church, a Sunday school, clubs or classes for all ages, home visitation, Daily Vacation Bible School, and summer outings at camps. It will be noted that the maintenance expense for this inadequate, dilapidated building is almost equivalent to "A" where the building is suited to Neighborhood House work.

House C. Established 1922 on the edge of a manufacturing district of a large city; working in a temporary building; supports two full time workers, the director and a domestic art teacher and four part time workers. The program includes informal religious services for children and young people on Sunday, Daily Vacation Bible School, organized club groups for intermediate age and above, class or playground groups for those under intermediate age. The item \$7745.00 listed under "Other" maintains a clinic with special staff and equipment not included elsewhere in the budget—672 persons are registered in clubs and classes.

House D. Established 1909 in a manufacturing city's polyglot population, maintains a three story well-equipped building erected for the work, a staff of five full time workers, a girls' worker a boys' worker, kindergarten, nursery matron and office secretary. The director has part time responsibilities elsewhere in Presbytery. In addition there are eight part time workers. Activities include an organized church, Sunday school, employment bureau, nursery, public baths, library, clubs or classes for all ages; also nationality groups, foreign language churches and the week day school of religious education meet at the center. The house is in touch with over one thousand families.

House E. Established 1910 in a commercial and residential section of a large city; equipment, a renovated church and residence; budget for salaries provides five full time workers, director, girls' worker, visitor, Italian pastor and secretary, and six part time workers, also four students give half time in return for room and training under supervision. The item \$8911.19 under "Other" provides a music department and a self-supporting school for industrial people. Other activities are an organized church and Sunday school, clubs and classes for all ages, a forum, Daily Vacation Bible School and summer outings at Presbytery's camp.

House F. Established 1905 in foreign residential and manu-

facturing district of large city; completely equipped three story brick building designed for Neighborhood House and a summer camp. Staff made up of five full time workers, director, head of residence, secretary, director of children's work, and nursery matron and nine part time workers. Program includes Sunday school, informal religious services, nursery, kindergarten, extensive club and class work for children and young people, home visitation, Daily Vacation Bible School and summer camp. Activities reach 2500 to 3000 persons.

House G. Established in 1901 on the edge of foreign resident and manufacturing district of a small residential city, medium-sized two storied stucco house adapted to work. Staff: two full time women workers. Activities include Sunday school, Woman's Bible Class, informal religious services, classes and clubs for all ages, Daily Vacation Bible School and playground. Reaches 560 people through its activities.

House H. Established 1921 in a Jewish residential district of a large city, temporarily operates in an old church building adapted for a Neighborhood House; supports two full time workers, director and girls' worker and a part time boys' worker. Activities include a small number of girls' and boys' clubs, a forum, Daily Vacation Bible School, playground and summer outings at Presbytery's camp.

House I. Established 1918 in the foreign residential and manufacturing district of a large city, operates on the ground floor of a two family frame house, unsuited to Neighborhood House work. Maintains one full-time worker, director and club leader, and a part time childrens' worker and assistant. Activities are Sunday school, citizenship classes, a play school, boys' and girls', young peoples' clubs, a woman's club, home visitation and Daily Vacation Bible School. Reaches about 300 people through its activities.

House J. Established in 1894 in a downtown Italian district. of a large city. Building erected for purpose. Supports four full time workers, director, assistant director, girls' worker and secretary and approximately 20 part time workers (18 of these merely teach a particular class—music or sewing etc.) Activities are mainly industrial and domestic arts classes, recreational programs, a music school, a few clubs and home visitation. The item \$1325.29 under "Other" meets part of the expense of a music school. Reaches 1225 people through its activities.

Until every Neighborhood House adopts the practice of filing *complete* accounts of *all* expenditures, no absolute aggregate of the cost of Neighborhood House work for the country can be estimated. Self-supporting clubs, a kindergarten milk account, relief given by an individual worker, frequently never appear on a financial statement. These omissions make calcula-

tion of the *complete* cost of operation of a center or all centers impossible. However, an estimate of the expenditures of 22 centers shows an annual expenditure of \$386,223.90, divided as follows:

<i>Distribution of Budget—22 Neighborhood Houses</i>		<i>Per cent</i>
Salaries of Staff . . . . .	\$165,179.92	42.8
General Operating Expense . . . . .	102,084.15	26.4
Maintenance of Bldg., etc. . . . .	63,829.24	16.5
Relief and Community Cooperation . . . . .	2,130.25	0.5
Furniture and Permanent Equipment . . . . .	2,570.06	0.7
Other . . . . .	26,505.47	6.9
Special Funds (summer etc.) . . . . .	23,924.81	6.2
<hr/>		<hr/>
Grand Total . . . . .	\$386,223.90	100.0

The Budget Form for a Neighborhood House (see page 93) suggests mutually exclusive categories for estimating and listing expenditures. If all Neighborhood Houses would adopt this form, comparisons of budgets might be the basis for many constructive suggestions. Difficulty in estimating the total cost of operation has arisen when clubs and organizations within the Center are self-supporting. In such cases small city associations of the Young Womens Christian Associations follow one of two methods:

1. To include the club or organization budget in the Center's budget as both receipt and expense item. This is simply to show that this amount is handled by the center and appears on the books in a lump sum.
2. Budgets for clubs or organizations separately. In this case the Neighborhood House auditor should audit the club books and club treasurer's reports, and the auditor's statement should appear in the annual report of the Neighborhood House directly below that of his statement for the Neighborhood House accounting. In either case the right of club members to raise and spend their own money should be safe guarded.

The accounts of a church included in the Neighborhood House may be kept this way. The larger presbyteries have one auditor for all Centers. Every Center should have all books audited at least once a year. "Light on Finance," though written primarily for the Young Womens' Christian Association, contains many other helpful suggestions on budgeting and other finance problems also applicable to a Neighborhood House.



# Sources of Support

Twenty-five Presbyterian Neighborhood Houses

Presbyterian Agencies \$179,000



Individuals \$75,000



House and Local Community \$67,000



Community Chests \$19,000



Other Denominations \$3,500



Various Other Sources \$39,000



\$382,500

Analysis of expenditures and discussion of budgets immediately leads to many questions. How are the Neighborhood Houses supported? How can they increase budgets when necessary? What methods are used to raise money? The survey sought data to make an analysis of sources of support. Conclusions are pictured in Chart 7. In 25 Neighborhood Houses the bulk \$179,000 out of \$382,500, their total support, came from Presbyterian agencies—synods, presbyteries and presbyterial societies, churches and the Board of National Missions. A comparison of this chart with Chart 6, Composition of Boards of Directors, is significant. It reveals the relationship between support and administrative responsibility. Many of the individuals who gave large amounts which made up the \$75,000 listed under "Individual Gifts" were Presbyterians, contributing directly to the Center; \$67,000 was received from house revenues and the local community; three Centers receive a total of \$19,000 from Community Chests; joint administration with another mission board brings \$3,500 from another denomination in one Center; \$39,000 listed "various other sources," includes interest on invested funds, balance from the previous year, special subscriptions and otherwise unclassified receipts. But three houses were operating on large endowments. Two depended chiefly on large gifts from a small number of donors. Three received considerable sums from the Community Chest. The rest depended principally on Presbyterian funds. The amount of support received from the immediate locality and Neighborhood House constituency varied widely according to the Center's age, the economic condition of the constituency, and the policies of the staff. The \$67,000 secured from the local community represented returns from local drives, house and club dues, public baths and clinics. Study of the individual budgets revealed the fact that out of 25 Neighborhood Houses, only 7 were receiving more than \$1,000 from the local community. Of these 7, the revenue of one was chiefly dependent on a clinic, another on the long established local church, not on general Neighborhood House activities, and a third on public baths and employment bureau fees. One of the cardinal principles of a Neighborhood House—to work *with* people not *for* people—is involved in this problem of source of income. A self-supporting Neighborhood House should be the goal. Does it seem a far cry? Five of the houses receiving the most from their constituencies are from 15 to 30 years old. Self-support requires

a gradual process of education, but it is not impossible. One director told that a senior boys' club turned over thousands of dollars annually. Part was expended for their own interest and a part for the Center's needs. This did not *happen*. It represented twelve years of careful training under the supervision of a forward-looking director. The men of the neighborhood did not consider that house "a charity place for kids." Other houses were struggling to break down an "everything free for all policy," which had proved pauperizing to the community and had developed little or no sense of responsibility among the Neighborhood House people. Fees scaled to meet the capacity of the individual, house membership and local drives, continued and gradual education focused toward self-support, demand the serious consideration of every worker. The experience of Gary Neighborhood House in raising money in the larger community through appeal letters at special times of the year, through key people in the local churches, through cooperation with the steel company, through constant publicity, has been very successful.

Since only one house studied was jointly administered with another denomination no facts or conclusions on the value of interdenominational cooperation are warranted. It might be well to experiment further in this direction. Certainly few projects lend themselves more readily to interdenominational team work than the Neighborhood House with its lack of emphasis on creed and dogma. The increasing number of Community Chests often brings up the question, "shall a Neighborhood House secure its budget or part of its budget through the chest?" That a Neighborhood House might cooperate in a Community Chest is not inconceivable and in some cities may be advisable. Three Centers already receive a portion of their budgets from community funds. The advantages and disadvantages of cooperation will have to be weighed carefully in each community and determined by the policies of the individual chest. In 1920 only 25 Young Women's Christian Associations were participating in chests, in 1924 the number participating had increased to 180. The pitfalls and values of participation, though pointed out from the Association standpoint in "Light on Finance" are instructive for the Neighborhood House too. It will be well for any Center operating in a town or city with a community fund to give serious consideration to cooperation for a part of its budget. Frank W. Persons expresses the purpose of the Community Chest:



"If in your city the directors of the community fund can be made harmoniously representative of the interest of the givers and of the participating agencies; if your city is really one community, not broken up into two or more rival sections; if there is a notable community spirit and an absence of racial, religious, social, and commercial cliques; then this concentration of financial responsibility will find conditions which should favor the attaining of the advantages and the avoiding of the difficulties.

"We should recognize the fact that no social agency exists for the purpose of adding to its own power and prestige, but for the purpose of contributing to human welfare. I predict that in the future the social agency that tries to stand alone, uncooperative in its point of view, individualistic in its actions, will atrophy and die."

## RECORDS AND REPORTS

WHEN we ask for money, we need convincing facts and figures which demonstrate that expenditures are wisely made. . . . To provide us with the necessary equipment, someone must dig into records, make careful analyses and comparative studies and put the material into usable form. The men and women who are absorbed in teaching, healing, advising, helping, move swiftly from one pressing demand to another. They furnish us with vivid human narratives which reach the heart and stir the imagination, but we need supporting facts to supplement them. Financial response is ultimately dependent upon faith in the judgment of an agency's management."\*

The importance of adequate records in every Neighborhood House cannot be overestimated. In the organization and management of every business, writes Herbert Hoover, "statistical and fact information play an important part. In proportion as this information is promptly received and accurately compiled the business will tend to prosper and the organization to function smoothly. Short sighted policies in this respect have frequently resulted in financial loss." This holds true even more strikingly in a Neighborhood House where the loss may be not merely a financial supporter but a human life lived inadequately instead of abundantly. Records for the sake of records are useless, but

\*Tolman Lee. *Funds and Friends*. P. 76.

they help to crystallize the thinking of the club leader, give a basis for planning future programs, and supply information for comparative studies upon which generalization and recommendations for the individual Center and the whole movement may be based.

Annual or quarterly financial statements and daily records of group enrollments and attendances are kept consistently in all houses. Chicago Presbytery has an excellent, concise blank for this purpose. Few, however, file club and class programs or curricula. Woodland Center has instituted a simple method of recording what actually takes place during the club period. Samples are included among suggested record forms (page 99). By filing these in a loose leaf note-book, one for each group, a complete record of the club's activities is always on hand. Such concrete information not only gives a new worker a sound basis for planning a club program, but affords an opportunity for a director to keep in touch with the progress of the club, though unable to be present at each meeting. It also requires that the club leader define his methods and objectives and evaluate results.

Most houses kept a card catalogue of all individuals connected with the house. This data should contain name, address, date of birth, Neighborhood House affiliations, church membership, employment and nationality of every person in anyway connected with the center. A few centers kept nothing of this sort, could not state accurately the number of persons the house reached without comparing all club rolls, had no way of checking the extent of any one individual's utilization of the house resources, or of comparing complete house enrollments from one year to another. Another card catalogue which fifteen houses find extremely useful is a file by families. Data contained on the family card should include, in addition to the family name and address, the name, date of birth, occupation or school, church membership and house affiliations of each member of the household, and connections with other social and religious agencies. Also, the card should include the minimum of information required by the local Social Service Register, if there be one. From this card one can see at a glance how far the Neighborhood House is reaching the entire family, what other influences are going into the home, and which workers are in touch with the family. Even this simple card catalogue will be invaluable for cooperation with other agencies, a reliable source for statistical information, an

economical mailing list, and an essential for acquainting every new worker with the Neighborhood House constituency.

An occasional house kept some report or simple form of case record for families, receiving special assistance or advice. Some residents' sympathetic understanding of human troubles and long stay in one community have made their Neighborhood Houses trusted sources of information, advice and inspiration. These workers often play an important role in shaping human destinies. Such relationships are not established overnight. Yet they may be wrecked in an hour by the departure of a resident, who has personally won the confidence of his neighbors. Unfortunately records of this service are not found in black and white. A minister on the eve of transferring to a distant parish remarked, "When my successor comes, he will have to start in with our families where I did. I have left no report of how I attempted to help some families in my congregation overcome their difficulties and problems." In the Neighborhood Houses, as in the Churches, the fear of betraying the confidence of members, the lack of secretarial assistance, and always the pressing urgency of appointments, meetings and unexpected interruptions have stood in the way of recording one of the biggest contributions any worker makes to his people. This is poor economy! In view of the appalling labor turnover of our staff, would it not be worth while to keep some simple notation of family histories, and the role the Neighborhood House has played so that one worker may commence where the last one left off with reliable data as a basis for an intelligent diagnosis of a family situation, with full knowledge of methods already pursued to determine satisfactorily new procedure for a formation of a future plan for the family or individual concerned?

Thus far no successful method for keeping in touch with Neighborhood House alumni has been evolved. A systematic "follow up" might help to connect ex-club members with Presbyterian agencies near their new homes. If we could devise some means of continued communication, many times alumni estimates of the Neighborhood House in retrospect, whether from a distance or from residence in the community, might prove valuable advice to the worker.

"The law of life is change"—change also seems to be the law of the Neighborhood House! Change in workers, change in constituency, change in surrounding community, all these result in



change of program of activities. Changes of programs may go around in a cycle, one staff member after another trying and discarding methods already found unsatisfactory, or each change may be a successive and ever advancing step determined by careful weighing and evaluating of previous experiments. Sound evaluations require records of past experience, community surveys, financial reports, accurate enrollments, details of programs, and personality studies.

## PUBLICITY

**P**UBLICITY and finances also go hand in hand. Financial support depends on publicity of one kind or another.

Publicity among the local constituency is carried on through posters, local and foreign language press, electric signs on the building, a house paper, and appeal and informational letters. Most houses interpret their purpose to their neighbors in personal visits. All depend largely on the local members to do their advertising. One house finds its own athletic teams its best publicity.

But for a supporting constituency an active policy is necessary. Many centers send their staff to speak at Presbyterian gatherings. Personal letters and appeals; snapshots; monthly, quarterly and printed annual reports, and house papers are sent to prospective donors and interested agencies. Church bulletins and newspapers are used to keep the work before the public. Church extension luncheons, addressed by staff workers, and entertaining guests at the settlement residence at a time when they may get acquainted with the staff and visit Neighborhood House activities, are ways of interesting people in the work. Some Centers have used the questionable method of "exhibiting our product," occasionally with success. On the whole, sending boys and girls, even young men and women to give testimonials before a group of "Uptown Folk" is unwise from the point of view of the child, contrary to accepted educational theories, and defeats the very purpose of the Neighborhood House.

However, dramatics and pageants presented by Neighborhood House children for a larger community, have been extremely successful in interpreting immigrant backgrounds to our American

populations and in bringing a better understanding between native and foreign-born. The week before Christmas Jan Hus House presented "an Evening with the Czecho-Slovaks" at Aeolian Hall. The first part of the program pictured a Czech wedding festival, the latter half a manger scene with Czech carols and all the curious peasant Christmas rites and traditions. This charmingly exquisite and colorful glimpse of an immigrant's background established a strong bond of sympathy in that audience of influential Americans and Czechs. Dramatics, festivals, and concerts on a smaller scale have filled the same need in other places. There are untold possibilities in publicity of this kind.

The public and supporting constituency should be kept constantly informed, and a way must be found to do this. Facts pictorially presented, intelligent, reliable statements of returns for Neighborhood House service rendered, must be continually set forth in letters, posters, and the press and by word of mouth. Business houses have discovered that lapses in advertising causes an immediate falling off in trade which a sudden spurt of publicity will not recover. One large social work organization in New York City has a rule—"at least one publicity article a week in a widely circulated daily paper." Religious agencies are inclined to consider advertising "for commercial use only." Dr. Hess of the Wharton School of Finance and Commerce declares that "advertising is educating." Educating the public to see how it can make life richer in the fundamental values of living through the Neighborhood House is one of the distinct functions of each Center.

## ACTIVITIES

THE program of a Neighborhood House does not lend itself readily to scientific analysis or statistical evaluations. As Mr. Holden writes, "It is often difficult for the outsider to discover what is the real underlying source of concern to the settlement worker. The reasons for the difference are the complexity of the activities themselves as well as the fact that what is often the most apparent to an observer is not necessarily the most fundamental." Here, again, one confronts the intangible.

The place of group activities in the program of the Neighborhood House as a means of religious education is clearly discussed by Miss Klyver of Teachers College:

"Religious education should provide opportunity for the fullest realization of the child's present resources; it should liberate and guide present capacities: it should select and direct experiences in order to attain a desired change-growth. Religious education is a process of development, and involves learning from experience, modifying actions because of experience and using the results of past and present experience in solving future problems and directing subsequent experience. Growth is a characteristic of life; it is a continuous process, leading ever into the future. Like a familiar definition of education—religious education aims to 'make men want the right things, and to make them better able so to control the forces of nature and themselves that they can satisfy these wants. We have to make use of nature, to cooperate with each other, and to improve ourselves'\* Stated in terms of comparative values religious education is 'socially organized desire that certain desires rather than others should control human life.'\*\*

"Probably most of us would agree upon this statement of the purpose of religious education: that it is intended to promote by means of planned experiences which have been selected because of their ultimate value in character development, the continuous growth of children into complete social adjustment in a universal brotherhood based on the ideals and teachings of Jesus.

"If it is in the relationships of individuals that religion functions; if religious education is to be accomplished through character and conduct changes on the basis of higher values, then there must be provided in the environment opportunity for growth in attitudes, habits, standards, and consequently for real character and conduct changes.

"In the experiences of living together children learn the values of life and reconstruct their experiences by means of their judgment upon these values. The particular function of religious education is to provide situations in which the individual will grow in the ability to reconstruct his experiences on the basis of the highest values of life. It is not the function of religious education to introduce any new value, but rather to operate on or within all values and appreciations. In other words, religious education has to do with one's attitude toward life, or toward the things of life.

"A group of Jewish girls came into a neighborhood house as a club early last fall. From the very beginning they refused to take

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\*E. L. Thorndike, *Education* (1912) p. 11.

\*\*G. A. Coe, *Psychology of Religion*, p. 67.



part in any of the general activities of the house and persisted in calling the Italian girls of the same age, in another club—Dagoes. They were uncooperative and seemed unresponsive to anything done with or for them. Early in February two of them had a serious quarrel which threatened to split the club. This provided an opportunity for a number of discussions concerning their attitudes toward each other and toward other club groups in the neighborhood house. There was a gradual change in their attitude and at the end of March they voted to use their club dues in giving a party for this same group of Italian girls, although they had, earlier in the year, felt that they must use all of this money in paying for an outing for themselves. Thus in their experience together and in their judgment of these experiences they were beginning through a change in attitude a very real social adjustment.

“In modern life the group is perhaps the chief means through which the individual expresses his desires and strives to reach the fulfillment of his interests. Any group is made up of persons acting together for some common end. From the point of view of activity the group is not merely a number of persons, but these persons in relation to each other and to other persons and groups outside. There is then in any group activity a series of relations and a continuous adjustment. Group responses are complex means by which the needs and purposes of the individual members (the real ends of life and effort) are achieved. The group must be viewed clearly as a means of achieving something, not as an end desirable in itself. With these meanings of group, and group activity in mind, there is infinitely more to group activity than speaking the symbol glibly, enrolling a given number of active children or adults under a leader, putting them in a room together, and leaving the outcome to chance.

“The development of a group necessitates not only working with the group, but also with each individual in it. The attitudes of members of the group toward each other, toward the leader as a member of the group, and toward the total environment contain the elements of growth in the attitudes, habits and standards which make for “conscious, progressive social adjustment.” Such relationships within and without the group are the essential qualities of group activity.

“The character and kinds of relationships between individuals and groups are, from our definition of religious education with its aim of continuous growth (through planned experiences) into complete social adjustment, essential qualities of religious education. A child, or an older person, cannot achieve growth in relationships, cannot make a progressive social adjustment unless he is a member of a group of his own age, in which he has an opportunity for active participation, expression and the judging of his interests.

"If we accept these concepts of religious education and of group activity, each with its essential quality found in relationships, then must we not agree that, in the particular type of controlled environment provided by the neighborhood house, group activity is really the best means of religious education? In fact, how, without group activity (planned experiences selected because of their ultimate values in character development) based on the observed needs of specific groups can we expect to achieve any of the objectives of a real religious education?

"The task of religious education is to give the child an actual religious experience at each stage in his development. This is to be accomplished by means of carefully planned and graded experience which will include skill, knowledge and appreciations found valuable in carrying on the activities of real religious life and related to the activities themselves. If the purpose of the neighborhood house is to furnish aid in the selection and promotion of experience of the largest life values, then the neighborhood house must include in its program, not only the essential facts, principles and processes found useful in the daily contacts of life, but also the activities required in these contacts. The program will include not only the ideas and skills which are essential to the pupils' growing experience, but it will also include the purposeful activities or enterprise in which the child shares as a member of a social group."\*

Fair judgment of the achievement of an individual group could only be reached after frequent observations of club meetings over an extended period and the application to individual club members of tests for character transformation, which to the writer's knowledge are not available. A sound estimate of a program for group activities as a successful response to neighborhood needs could only be made after an exhaustive study of each community.

Yet, the study did reveal certain facts. Group activities are the major emphasis of the Neighborhood House. There were approximately one thousand stated groups listed in the winter programs of the thirty Centers. In addition, most houses have traditional high spots in the year's calendar, such as Italian Men's Club Dance at Welcome Hall, Father and Son Banquet at Christopher House and children's dramatics at Christ Church House. Although these were visited occasionally, no study was made of them. Observations were confined chiefly to the stated organized group activities.

\*Proceedings of Conference on Neighborhood House Work. Miss Faye Klyver: Opportunities for Religious Education in Group Activities.

The frequency of occurrence and types of stated group activities was discovered. The results are given in Chart 8. Inadequate equipment while the new building was under construction forced one Center to abandon boys' work for 1924 and 1925, hence only twenty-nine Centers are listed as conducting boys' clubs. Religious services included an organized church or informal religious services, Sunday schools, young people's discussion and worship periods, and vesper services. Other activities not listed in the chart but found occasionally were: savings bank, employment bureaus, lunch counters, gardens, laundry, junior church and immigrant aid service.

All groups were divided into three classes: first, Highly organized groups with definite enrollment and officers, example, self-governing clubs. Second, Semi-organized groups with a definite enrollment, but no officers, a class group, example, kindergarten. Third, Unorganized, no group organization at all, example, clinic, playground. An analysis of these by sex is shown in Table No. 2.

The abandonment by two houses of all gymnasium activities for boys, while their new buildings were under construction, may account for the small number (only seventy-six) of semi-organized activities for men. Boys and men are interested in club or-

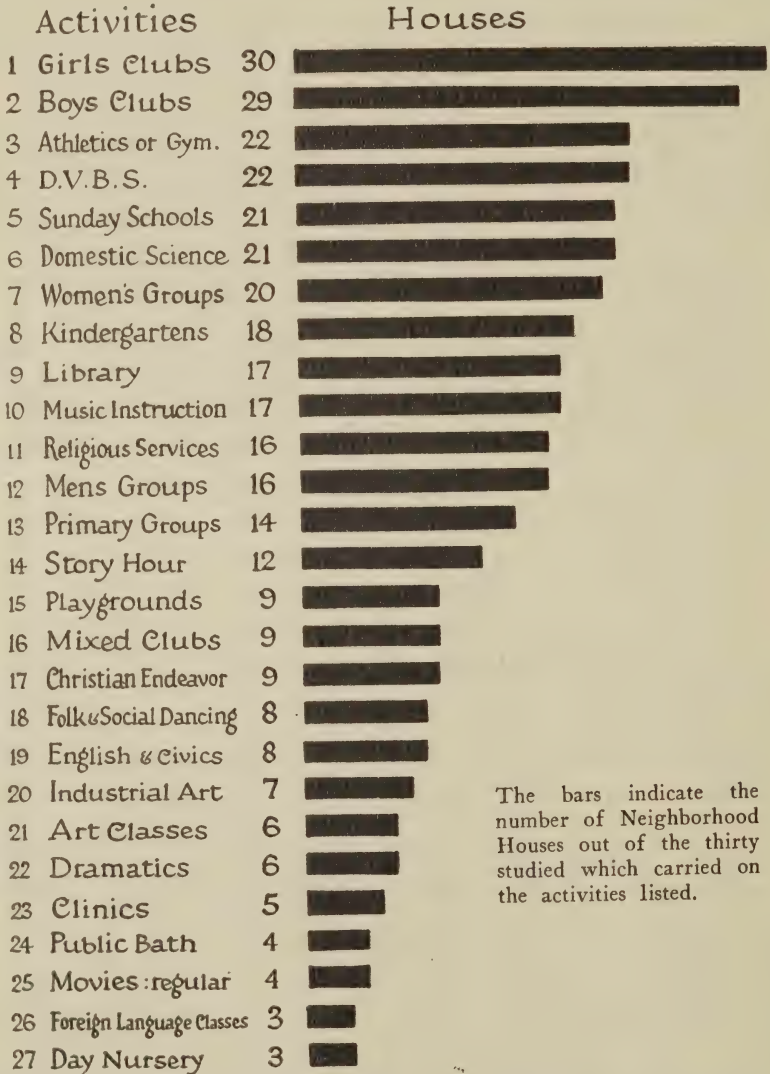
TABLE II  
GROUP ACTIVITIES  
BY ORGANIZATION AND SEX

<i>Type of Organization of Group</i>	<i>SEX</i>			<i>TOTAL</i>
	<i>Male</i>	<i>Female</i>	<i>Both</i>	
Highly Organized ..	240	153	54	447
Semi-Organized ....	76	226	120	422
Unorganized .....	27	15	79	121
TOTAL .....	343	394	253	990



# Activities

## Thirty Presbyterian Neighborhood Houses 1924 - 1925



ganization *per se*, but girls do not organize so readily. Hence, girls' club leaders have fallen back on the class group, such as the sewing class, the cooking class, the art class. The efficacy of such a program cannot be judged without knowing the community and the interests and backgrounds of the girls. Perhaps the schools offer no household arts training. Maybe a group of young business women about to be married have requested domestic science training. Then these classes in the Neighborhood House are a good thing. Yet the very fact that self-government is a difficult achievement in a girls' group, shows a distinct need for it. Are girls' groups affording as much training for citizenship as the highly organized boys' groups? How are they helping girls soon to confront the perplexities of the business or industrial world? Will young women vote more intelligently at national and municipal elections because they have attended a club at a Neighborhood House? In addition to the rudiments of housekeeping, what philosophy of life is the Neighborhood House giving to the young woman soon to establish her own home? Are young women receiving the sort of training which will fit them to take a place of leadership in their communities?

Next, an attempt was made to examine group programs in relationship to standard national organizations, the public school, other Neighborhood House activities and the immigrants' own background.

The extent to which well known organization curricula are followed is shown in Chart No. 9. Girl Scouts and Boy Scouts are most widely used, with young people's Christian Endeavor, Girl Reserve, Campfire, Bluebirds and Woodcraft League following in the order listed. Even when the program of a national organization has been adopted it is often used with considerable variation.

A more detailed analysis of club programs used, revealed that in 990 stated activities, 215 (22 per cent) were following standard curricula. These included standard Sunday school materials, Westminster Guild study books, Scouting, Campfire, Girl Reserve, Woodcraft, Mayflower, Junior Citizenship, music courses, and prescribed public school curricula, where English classes, kindergartens, recreation and gymnasium periods were conducted in cooperation with the Board of Education or by public school teachers. Intermediate girls groups are particularly successful following the Girl Reserves, Campfire, and Girl Scout material. The

# National Organizations in

Twenty-nine Presbyterian Neighborhood Houses

Houses

Boy  
Scouts 15

Girl  
Scouts 14

Y.P.S.C.E. 7

Girl  
Reserves 5

Camp Fire 5

Bluebirds 2

Woodcraft  
League 1

The bars indicate the number of Neighborhood Houses making use of the national organizations listed — Y.P.S.C.E. equals Young People's Society Christian Endeavor.



choice between these three depended considerably upon the city director of the national organization and the adaptability of the program to suit the individual group. One Center had developed its own girls' department curriculum. The honors suggested were a synthesis of honors that were given in outlines of these national organizations, with additions, especially suited to the neighborhood girls. An outline of these honors was given each club leader and the members at the beginning of the year. The honors were classified as physical, educational, social and spiritual and one meeting a month was devoted to each division. The group decided in advance which particular honor or honors would be worked for at the next meeting. One month, the first meeting was devoted to a health talk by a representative from the district health center; the club next went to the Metropolitan Museum of Art to look up costume designs for a play to be presented later; at a third meeting younger sisters were taken on a hike, the members of the older club acting as hostesses; at a fourth meeting the club decided to learn a well known hymn, individual reports were given on the circumstances under which the hymn was written and the biography of the author. In addition a short business meeting, sometimes a simple service of worship, and a period of games was usually a part of each club period. Where the honors are based upon careful study of the group needs and interests, this plan has proved very successful. It also avoids the danger of following a national organization program too closely for the best interest of the group.

It should be kept in mind, however, that real advantages are derived from the help and supervision of the national and local executives of these organizations. The feeling, that the Neighborhood House group is a part of a national movement, is often an incentive to the club members to attain a high degree of excellence.

The Mayflower Program, published by the Pilgrim Press, and the Junior Citizen, published by the Abingdon Press, were widely used for primary and younger junior girls and boys respectively. These programs are especially well adapted for the use of volunteers and untrained leaders.

The remaining 775 (78 per cent) activities followed programs worked out by the leader or the group—or sometimes by both. In cases where the club leader was using the project method, the last plan was usually followed. The club, with the leader acting

as adviser or "referee," developed its own program out of the experience and interest of club members. The responsibility of planning was a worth while activity in itself. To determine on a course of action, to consider the relative needs of different fields of service, to contemplate the interests and desires of the other club members, to evaluate the merits of suggested programs, to see the necessity for subordinating purely individual wishes—all these are required before a satisfactory program for the entire group is reached. One director always had each club appoint a program committee for the following meeting. During the week she met with the committee, advised with them, pointed out the advantages of a well balanced club hour—neither all play nor all work. When the club arrived, the committee chairman took charge of the entire hour with very little "coaching" from the Director. Boys and girls of ten years old managed their own club meetings in this way and did so admirably!

Unless the club leader is very skilled, there are two dangers in this method. One, that she will dominate the group thinking, not allow enough initiative, and not give the group a chance to make a decision, see it through and reap or suffer the consequences. A second danger is that the club may be given too much leeway before it is capable of planning really purposeful action. If this occurs, programs are apt to be given up entirely to aimless recreation, too often the program leads nowhere, the club seems futile and ambitious members soon drop out.

Many Neighborhood House club members, themselves, have little background for planning their own programs and frequently are not just sure what they do want to do—beyond playing basket ball and coming to the house. Often part time workers—students and volunteers—are not able to devote the time necessary and have not had experience in the use of project method. To overcome this difficulty, a number of Centers are using a combination of project method and formal programs in clubs. A formal program which allows plenty of room for individual choice and time to follow out particular projects, the group may desire in connection with it, gives the group a starting point, that *to it* is concrete, and offers a consecutive and progressive plan, which may be related to the Sunday school, day school, or other clubs in the Center, and gives the leader a well worked out foundation for more elaborate programizing.

A brief summary of the types of programs used may be help-

ful. Kindergarten groups, for the most part, followed the courses prescribed by the kindergarten training school, from which the teacher had graduated. In one or two places, as for instance in the Erie Neighborhood House, the kindergarten was operated by the public school. This kindergarten is another example of the pioneer function of the Neighborhood House. When the Center was first started, a kindergarten was opened for the Russian pre-school age children of the district. After sixteen years, the school board became sufficiently aware of the need for a kindergarten in the district to furnish a teacher. Within another year, an addition to the school building made it possible for the kindergarten to be housed at the school, and supported entirely by city taxes.

Primary age children usually met in large groups of twenty to forty for games and story periods. The Christopher House Doll Club where the children divided into "families," impersonated the characters of a home and learned home making by playing "house" was a popular afternoon period for youthful Polish neighbors. The informal dramatization of simple stories, which called for Christian attitudes, loyalties and responses to the daily experiences of the child's world, were the most popular method of teaching the six to ten year old groups in many Centers.

Junior age (ten to twelve years old) boys and girls met separately, if in small groups, and followed standard curricula or programs arranged by the leaders. Larger groups had a kind of continuation Daily Vacation Bible School, week day school of religion, or playground periods in the gymnasium and out of doors.

More intermediate groups used standard national programs than any other one age group. At this age, boys and girls met separately, and began to seriously assume responsibility for self-government. Many leaders looked upon self-government, as a definite part of the club program, and did not consider it merely a means to an end. This training in self-government had been further carried out in a few Centers through a Junior House Council, composed of representatives from the younger clubs of the house. These youthful councils were given some minor authority in maintaining general Neighborhood House discipline and were represented on the Senior House Council.

Senior clubs, those having members between sixteen and twenty years of age, were self-governing for the most part. The young men's groups were largely concerned with athletic events—basket ball, baseball, track and bowling contests occupied much



of their time. Several of the largest Centers had adopted the policy of having gymnasium periods separate from the regular club meeting. This allows a more economical use of the gymnasium and the time of the physical education instructor, gives an adequate opportunity for practical lessons of good sportsmanship, fair play, team work, and loyalty learned in competitive group games, without encroaching on the club period, where serious discussions and debates, management of the club business, and contact with Christian leaders are helping to build character.

The olders girls' groups, also, were self-governing, though perhaps to a lesser degree. Some had their regular periods in the gymnasium, their own basket ball teams, folk dancing classes, or formal calisthenics. Many met as supper groups, coming directly from the mill or office to the Neighborhood House. Committees of the young women cooked and planned the meal on a limited budget. The evening was given over to a social "get-together," informal discussions, special classes or lectures. The leader met with the girls during the entire period and usually exerted her influence through personal friendship with the members, rather than through planned discussions.

Dramatics were a popular activity with senior clubs of both sexes. A few senior clubs were mixed groups. This was the exception rather than the rule, except for Young Peoples' Societies and Sunday Evening Tea Hours, which were ordinarily attended by young men and women.

Adult groups for women included kindergarten mothers' groups, dress making, nursing, English classes, lectures, and afternoon prayer meetings. The Housekeepers Club at Westminster House was the largest women's club visited. Old and young women met together, dividing into smaller circles for work. A brief outline of a part of their program in one year included: "Picnic at Fort Erie in June; surprise birthday party for the head worker with presentation of picture for the women's club-room; study of 'The Twelve Greatest Women in America'; Christmas sale of clothing and fancy work, including sewing, embroidery, knitting, crocheting, weaving, millinery and tailoring . . . In order to relieve the necessity of planning hand work for ninety women each Thursday afternoon, the headworker suggested a play day once a month. She was met with the answer, 'Don't announce the day ahead or you'll have a small meeting. We don't want to play, we come to work.'" These women furnish the fancy wares for

the Christmas and Easter sales, while the more substantial garments are sold at reasonable prices to the members of the club throughout the season. Though there are certain eventful occasions which they celebrate in song and dance and in fun galore they come primarily to the club to work. The work of the club was greatly facilitated through the devotion and volunteer service of eight women of Westminster Church."

Men's groups included organizations of older boys who had grown up in the house and had become capable of independent administration; nationality lodges, with little real connection with the Neighborhood House; citizenship classes; and one or two community improvement associations. Several of the citizenship classes were accomplishing a splendid piece of interpretive work. In addition to helping men meet the requirements for citizenship examinations, they offered a chance for neighbors to form friendships, a common meeting place for many nationalities, a social hour at the end of the class period, and an easy avenue of approach to the understanding of American customs and institutions.

The Mount Elliott Improvement Association was composed of men living in the Mount Elliott district. The annual membership was \$2.00 a year. The Neighborhood House provided a meeting place and the Director acted in an advisory capacity, secured legal advice and recommended ways and means for obtaining civic improvements. A trolley line from the district "to town," improved service thereon, paved streets and other local reforms were secured within a short time through the efforts of the Association. Here again, is an example of a group learning the lessons of citizenship "by doing." A group of men, unfamiliar with our institutions will derive as much from such efforts, as the community will profit by the new developments resulting. The members of the Mount Elliott Improvement Association were enthusiastic about "boosting the neighborhood." Such an organization may be the answer to the problem of men's work in the Neighborhood House. Most of the communities surrounding Neighborhood Houses still have room for further improvements!

Among the strictly religious activities of the Centers studied were Sunday schools, week day schools of religion, organized churches, holding services in one or more languages, Christian Endeavor Societies, Daily Vacation Bible Schools, services of wor-

ship, young peoples' discussion groups, children's Sunday afternoon story hours, "Mothers meetings," and Bible stories told through stereopticon or moving pictures.

The organized churches were either the remains of old, established congregations, which had preceded the Neighborhood House, added to by new members from the district, or fairly young church organizations, sometimes with their own, sometimes with provisional sessions. Several churches had Italian pastors and services conducted in the native tongue. "Mother's meetings" were also often conducted in the immigrant language, and usually took the place of church services for women who could not leave home at the time of the regular morning or evening service for preaching and worship.

With a few exceptions, where some splendid original religious education programs were being developed particularly for children of foreign parentage, the Sunday schools were using standard lesson materials, issued by the different denominations. Neighborhood House Sunday schools are an excellent laboratory to develop religious education projects for the immigrant child. More houses could make a unique contribution in this particular field of religious education, if experimental work could be fostered, in cooperation with university departments of religious education, and the results correlated for the benefit of other workers. In New York City, the Religious Education Department of Teachers College has helped the Neighborhood House very constructively in this respect.

The increase of week day schools of religion throughout the country as a whole has been paralleled in the Neighborhood Houses. Gary and other cities have a city plan for religious education. Here, the Community House cooperated with the Board of Religious Education by providing a meeting place for the group. In several cities, where no civic provision was made, a school of week day religion was the chief feature for primary and junior age boys and girls. Some of these schools were using standard materials, published by the Abingdon and Westminster Presses. Others were developing their own. Daily Vacation Bible Schools follow the Daily Vacation Bible Schools Association program rather closely. For the last few years the Presbyterian Board of Christian Education has been publishing lesson materials, which have been used quite widely in Neighborhood Houses. Some have preferred to develop their own programs,



in order to correlate them with the winter program. A few have allowed particular classes within the groups to carry on their own projects. One group of twelve year old girls had a course in the "Care and Feeding of Infants," with many practical demonstrations by the mining company nurse, instead of the usual handwork, which they had had for several years and were tired of. Another group, Scouts, met with the rest of the school for the opening service of worship, then spent the handcraft period working out a Scout project for their advanced tests.

Some of the less conventional religious services are worth noting. A Children's Hour, held at five o'clock Sunday afternoons in front of a glowing log fire, commenced with a short service of worship followed by a story hour. The children had a share in planning the opening service, and thus learned the elements of worship. Hymns and prayers that they liked and could understand were used. The story material was closely connected with the theme for the day and related to the experience of the child. The boys and girls took an active part in the program, repeating the prayers, retelling and discussing the story, thereby making the experience their own. No service more reverent, more religious, more carefully suited to the child was found anywhere.

The young peoples' groups, meeting late Sunday afternoons, followed by "tea" and social hours, were the scene of vital religious discussions. Staff workers, ministers, prominent citizens and club members led discussions on a wide variety of subjects—music, literature, art and religion. In one center special musical numbers were introduced. At the "tea" hour informal discussion of the afternoon's topic frequently continued. Many personal religious problems, first aroused on Sunday afternoons, were later thought through in individual conferences with staff members.

Nine Neighborhood Houses have made some attempt to correlate their program with the public school program, through the kindergarten, citizenship, and household art classes, or a city recreation department which directs physical education both at the Center and the public school. For the most part no exhaustive analyses of the public school curricula have been made as a basis for programizing in the Neighborhood House. There is room for progress in this direction.

Eleven Centers are making an endeavor to unify their club programs into a Neighborhood House curriculum which provides

graded opportunities special for each age and sex. So far, this has been achieved only by departments or within a group of related clubs. For instance, the athletic schedule of a boys' department will include all house basket ball teams, or all the boys' clubs of a Center are related in one general program.

A few houses have related their week day curriculum to the Sunday school, but, in many cases, so many club children are not Sunday school members, this is impractical.

The survey also tried to reveal the progress Neighborhood Houses had made in conserving the alien's heritage of art, literature, music and drama. Jan Hus and Howell House are outstanding examples of this, possibly because they reach Czechs a group particularly determined to preserve its national traditions, and partly because the *one* nationality predominates in each Center. Folk dancing, drama, national singing clubs, foreign language services, foreign language schools, and supplying a meeting place for nationality lodges are all ways used to give the immigrant scope for group life. In these ways immigrant backgrounds are interpreted to the aliens' children and to native Americans. Out of the 990 stated activities reported only 106 were conserving foreign culture *in any way*.

<i>Extent of Conservation of Foreign Culture</i>	<i>No. of Houses</i>
Have no groups conserving foreign culture in any way . . .	9
Have one group conserving foreign culture . . . . .	6
Have two to five groups conserving foreign culture . . .	8
Have six to ten groups conserving foreign culture . . .	5
Have over ten groups conserving foreign culture . . .	2

More and more we are getting away from the self-satisfied and blind one hundred per cent Americanism chatter and are realizing that America loses one of the chief contributions of her alien residents if she makes no recognition of immigrant backgrounds. An appreciation of the arts of each nation as sympathetic as this interpretation of Polish music needs to be cultivated in the Neighborhood House:

"The glory of Poland is in its music. It is just as necessary to the daily life . . . of the peddler . . . the goose-girl . . . the wandering violinist . . . the tailor . . . the blacksmith . . . and the children . . . as is the bread that they eat. . . . In it is the history, now gay, now tragic, of a race that has faced every misfortune that human beings can suffer. . . . There are certain emotions in the Slav race which can be expressed only in the minor chords. . . . The minor is

not necessarily a soft sadness—it may express a reverie of wonder, a wonder at the immensity of things. . . . Civilization may in time do away with the simpler arts of men, but the spirit of these songs will live on, heritages of the Polish nation.”\*

An equally sympathetic understanding of the arts of whatever race or nationality she meets must be in the equipment of each Neighborhood House worker. Otherwise we cannot hope for a perfect blending of the finest new and old world traits.

Some of the unique features of Neighborhood Houses are worth mentioning. For example, The Russian and Greek language schools organized by nationality workers at Sea and Land House have been a potent factor in reaching Greek and Russian parents enlisting their interest in Russian and Greek Community Evenings, where foreign lecturers, musicians, and entertainers have taken part. As a result, Sea and Land has become in a small way a center of Russian and Greek life on the lower East Side.

The Music Department of Howell Neighborhood House with its sympathetic use of the musical heritage of the Slav, brings joy to many a homesick Czech parent. Czech children are learning to know and love the songs their parents sang on the village green in the homeland. The department presents a rare collection of charming Slavic folk songs, sung by people who love them, to American audiences from time to time and thereby conserves one of the choicest gifts the Slav brings to America. The Clinic at Dodge House, conducted in cooperation with Harper Hospital and the Community Chest of Detroit offers medical and surgical care to a district surprisingly unequipped in this respect. The Labor Temple School, “an effort to provide culture for those otherwise deprived of it,” conducts a wide range of lectures and term courses for working people. The winter curriculum listed lectures on psychology, economics, science, music and, the history of art, drama, and literature.

Some houses fostered such activities in their infancy as a separate department and later launched them into the world as independent enterprises. In some cases, after demonstrating the value of specific projects, other agencies better fitted to support and direct them were encouraged to take them over. There are playgrounds, social settlements, a music settlement, a diet kitchen, health centers, district nursing, public school, citizenship classes, and a law and order association which can trace their beginnings

\*E. P. Kelley. *Folk Songs of Many Peoples.*



to a Neighborhood House. Olivet Institute in Chicago, one of the oldest Neighborhood Houses in the country, has a varied offspring—two playgrounds, a tuberculosis sanitarium, and a home for orphans, convalescents, and the aged.

The summer program in the Neighborhood House consists of daily vacation school, hikes, and outings, and, as soon as the Center can afford it, a summer camp or home in the country is added to the equipment. In large cities houses have also co-operated with "Fresh Air Funds" which send children to private homes. Use is also made of Scout and Christian Association Camps. Several presbyteries have one camp owned by presbytery and used by all affiliated institutions. As no visits were made while summer work was in progress, this report will not dwell on or include recommendations for summer work, except to suggest that camp councillors and directors keep in touch with the Camp Directors Association and its Spring training camps.

It is well known that in every Center some group activities are much more closely connected with the house than others. Some merely use the Neighborhood House for a convenient meeting place; a few are directed by outside organizations; others have complete independence but are keenly interested in the entire program of the center; other groups, especially children's are planned by the Neighborhood House staff. Just what relationship 960 groups studied had to the Neighborhood House is revealed in the following statistics:

<i>Organization Having Primary Administrative Responsibility for Group</i>	<i>Number</i>
The Group Directs Itself . . . . .	103
The Neighborhood House Directs . . . . .	760
The Community Directs . . . . .	21
The Town or City Directs . . . . .	36
Local Churches Direct . . . . .	42
Other Agencies Direct . . . . .	39

The 103 listed "group directs itself" were self-governing. They are older young people's clubs, nationality lodges, churches, foreign choral societies, and adult clubs which meet at the Neighborhood House, but are independent of its direction, as long as they maintain law and order. These groups frequently came under the influence of the Center, knew the staff well, and often made a real contribution to the house. A Serbian Choral Society has met at one Center regularly for ten years to practice for its

concerts. The singers, many of them near neighbors, have come to know the staff intimately, understand the spirit of the house, and express their appreciation constantly in many ways. At Christmas time the Society has always made a generous gift to the house.

Out of the 760 groups administered by the Neighborhood House, 41 were jointly administered, in cooperation with other organizations; 21 were directed by organizations of the community; 36 by the city—for example, the Board of Health directed city clinics, the Board of Education supervised citizenship classes; For instance, a music school partially supported and administered by the Chromatic Society of the city, was placed under the heading "other agencies direct." These figures, show that Neighborhood Houses maintain supervision and direction of most activities meeting in their buildings. Where the Neighborhood House is not primarily responsible for the direction of the group, hospitality, friendly interest and cooperation of the staff has won many friends for the Neighborhood House out of the group.

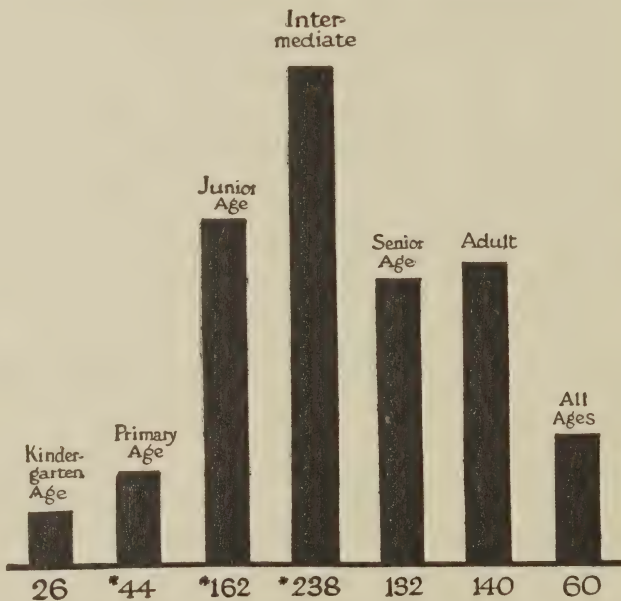
An analysis of group activities by age revealed that the largest number of activities (Chart 10) reached the intermediate age. The one hundred and seventy-two children's groups included clubs and classes ranging from Primary to Intermediate age, not highly graded by ages. These are not included in the pictorial bars of the chart. Also the sixteen groups composed of Seniors and Adults were not represented on the chart.

We may also conclude that so far the Neighborhood House has made its chief approach through the children of the immigrant community.

Eighteen houses had kindergarten groups. When the public school provides adequate kindergarten training in the district, this is not necessary but there are still many Boards of Education which have not met this need. If children are cared for in a public school kindergarten, a game and story hour with simple dramatizations has proved one of the most popular types of activities after school hours. Children who have attended a Center ever since kindergarten age have absorbed the spirit of the house gradually and make dependable and valuable older club members. With few exceptions, groups were graded as closely as leadership and space permitted. The finer the subdivision, the better provided an *esprit de corps* is not sacrificed by having the group too small.

# 990 Stated Activities by Age Groups

Thirty Presbyterian Neighborhood Houses



\*172 Other Children's groups: mixed ages.  
16 Senior and Adult: mixed

This chart shows the age groups which the Neighborhood Houses are reaching through stated activities, i.e., out of 990 stated activities checked, 26 are for kindergarten age only. The 172 children's groups; mixed ages usually were ungraded and so were not included in the above.



"The task of religious education is to give the child an actual religious experience at each stage in his development."\*

Like the non-sectarian settlement, the adult work in the Neighborhood House is weak. So far the foreign language church has proved a more successful approach than the Neighborhood House. The immigrant parent is difficult to reach. Usually there is a language barrier, which is soon broken down in the case of children who attend public schools. The women stay close to their homes, often send the children "out to buy," and almost never go off their own block, and so seldom hear English spoken. The men have to learn English, if they wish to secure any but unskilled work. But English, picked up around the wharves or in the mill, is usually distorted and has so much of the mother tongue grafted into it, that it is not a very satisfactory connecting link. Then, too, warnings, he has received from friends in the old country, often make the new immigrant wary of American ways and institutions for some time after his arrival. A third reason, for this failure to reach the adult immigrant, is that not enough time and thought have been given to planning activities, which are suited to "grown up" interests. There has been too little utilization of the immigrant's background as a starting point. Often the immigrant has been treated too much like a child, and occasionally the immigrant himself has considered the Neighborhood House simply a combination play house and school for his children, not realizing that he could make a real contribution to its life and that it, in turn, could serve his interests.

Some of the most successful adult groups meeting at the Neighborhood House were entirely managed by the groups themselves. At Gary, Italian and Hungarian Lodges held regular meetings at the Neighborhood Houses, a Serbian Choral Society has met for years at Christopher House. At Garibaldi Institute, a large group of young Italian men, originally organized outside the Center, met at the Institute regularly and welcomed the advisory leadership of one of the staff.

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\*Neighborhood House Conference Proceedings. Miss Faye Klyver—Opportunities for Religious Education in Group Activities.

## VISITING

THE Neighborhood House functions in three ways—community cooperation and organization, discussed briefly in an earlier section; group activities, the major emphasis just considered in some detail; and lastly “family visiting,” “personal service,” “calling” or whatever the work with families or individuals is called.

In this realm the Neighborhood House has one of its greatest chances to be effective. Some realized this from the first; others have been too harried by the daily round of clubs and classes; too swamped by the ever multiplying details of administration, money raising and emergency calls, to develop any technique for this service to its members. A brief summary of how the houses are carrying on this form of work will be enlightening, though not especially encouraging.

It was found that five Centers had no plan for visiting, calls being made when a crisis in the home of a club member demanded; in one Center visits are made by the Russian pastor and staff worker; another Center divided the list of families among the staff according to residence or nationality, the staff member was then held responsible for these families’ spiritual, mental and physical welfare; three Centers conducted an annual or semi-annual canvass of all members, following up the problems then discovered; three Centers had the leaders of each department call on the members, that is, the girls’ worker called on the girls or the kindergartner called in the homes of kindergarten children; thirteen Centers assigned the major responsibility for visiting to *one* person on the staff, she being also held responsible for any case work done. This visitor was frequently assisted by the girls’ worker or kindergartner. Occasionally the head worker did all the home visiting. Kindergarten mothers are usually called upon quite regularly, for this is considered one of the kindergartner’s duties. It will be seen from this summary that no one method has been evolved.

The largest number had adopted the method of having some

one person in charge of the visiting. One Center has employed a trained case worker in this position. The danger of having one person in charge is that her knowledge and understanding of a family situation may not be passed on to the boys' worker, kindergartner, head resident, or other staff member also concerned with the family's problems. Within the house, some method of sharing information and having concerted action by the staff in meeting a family problem must be assured. On the other hand, having one person in charge of this department has distinct advantages. For example, it prevents two or three workers' running in and out of a maladjusted home bringing conflicting advice to a distraught, confused parent. It also may be a satisfactory means of developing cooperation with local social agencies. Having one staff member act as "liaison officer" between the Center and other agencies in the district, has often made possible a more unified approach to the needs of the neighborhood, every Neighborhood House requires at least one staff member with a thorough understanding of the case work method. "It would be ideal, if a trained case worker could be employed by each Neighborhood House to recognize family problems and sift out those maladjustments to life so serious as to require the services of a family agency."\* Where this is not possible, one member of the staff at least should make it her business to obtain a continuing and growing appreciation and understanding of case work through contacts with case workers, membership on district case committees and reading, such as Carl de Schweintz's "The Art of Helping People Out of Trouble," Miss Richmond's "What is Social Case Work," and the magazine, "The Family."

Furthermore, if a Center is to attempt the delicate task of readjusting and developing human lives, some system of recording these attempts must be found, otherwise the family or individual will become the victim of oft repeated experiments and the endless questionings of a succession of workers. Suggestions for a family card have been given, and a sample form will be found on another page. A brief history might advisably be kept for families requiring special care and adjustments. Such a history would contain facts about the makeup of the family, address, nationality, church connection, employment, specific health conditions, agencies interested, a brief summary of problems pre-

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\*Helen Hanchette: The Modern View in Family Social Work—Proceedings of Conference on Neighborhood House Work.



sented, a chronological statement of calls, their purpose and result, and at regular intervals a summing up of what has been accomplished, and a statement of a future plan for the family.

It is worth noting that the Neighborhood House does not consider itself a relief agency, that is, a dispenser of food, clothing and money, and with few exceptions relief is not a part of Neighborhood House programs. This is wise. For where relief is necessary, the need arises not as the result of a sudden emergency but with many and long standing causes. Therefore, the Neighborhood House is sensible when it puts to work in these homes the technique of the family case work society.

Possibly a word of caution should be given in this respect. It was found that some workers still considered material relief the primary function of the family case work agency and that that need was usually the one basis for seeking such an agency's cooperation. Relief is not the sole aim and purpose of family societies. In Cleveland but one-fifth to one-fourth of the families entrusted to the care of the Associated Charities receive material aid. A large district of the New York Charity Organization Society reported that only 33 per cent of the families under care in a given month received financial assistance. The family agency knows the resources of the community intimately and is fitted to offer guidance in health, behavior, unemployment, marital, psychiatric, illegitimacy, guardianship, and similar problems that may arise in any home. To seek the family agency's cooperation only for relief is to disregard one of the most influential and useful sources of information and skilled leadership in the community.

Necessity for knowing more about the individual environment of its club and class members is another reason for the Neighborhood House to give serious consideration to its contacts in the home. Effective group work can never be accomplished if the leader is dealing with individuals with little regard for their environment. One boys' worker, when asked about some of his club members, remarked, "Oh! I know my boys in the gym, that's enough! I take it for granted that their home influences are bad." Anyone who has known the strong, fine influences for family solidarity, good citizenship, thrift, and so on in many immigrant homes will rise in protest. On the contrary club leaders were found building their programs on the valuable contributions of the boy's home, school, and "gang." To do this means studying the child in all his relationships, home, school, church, club

and playground. Subjecting an individual to wholesome influences without a thorough understanding of his problems, *even beyond his own understanding of them*, will not help, in the most intelligent way, to strengthen his good traits and eliminate his weak ones. A thorough understanding of the child's environment often reveals quite a different child from the one observed in a class. A program in which the parents are cooperating will be more far reaching and lasting. The deep seated causes for abnormalities and delinquency are often discovered in a visit to the home or in a chat with the school teachers. Unfortunately too many club leaders are not in a position either from lack of training or time to delve into this kind of fact. Therefore, the Neighborhood House which provides a family visitor who is the go-between for social agencies, the school, the home, and the other workers of the Center, can render a peculiarly effective service.

In this field of service lies one of the greatest opportunities of the Neighborhood House. Many individuals not taking part in group activities may be reached; many families whose straits are not yet dire enough to demand the attention of the family social work society may be helped to adjust their difficulties; the neighborhood's confidence in a Center gives it an entré to many acute family situations; group work without a thorough understanding of the background of each individual making up the group can never achieve its fullest effectiveness. For these reasons the Neighborhood House should make family visiting a more definite and carefully thought-out part of its program, and in so doing keep in mind the technique that family social work societies have evolved from long and conscientiously recorded experience in this fundamental phase of the "art of helping."

## STAFF

BESIDES the opportunity to render valuable and necessary service," Mrs. Florence Taylor writes, "these are the points the prospective worker takes into consideration when deciding what field of work she will enter. She wishes to know what special training is required, what experience if any is necessary, whether the hours of work allow sufficient time for rest, recreation and study, whether the salaries are large enough to permit freedom

from constant financial worry, and whether there is opportunity for properly prepared workers to advance to positions of greater responsibility if they prove themselves capable of handling them.”\*

These same questions are also being asked by those engaging or training prospective workers. The experience of the thirty Neighborhood Houses summarized here may give some light on this important aspect of the Neighborhood House movement.

The staff of a Neighborhood House may be divided into three groups, according to basis of employment: full time workers, part time workers, and volunteers. Most of this report will be devoted to full time workers. However, a few conclusions and recommendations about part time and volunteer workers should be cited.

The problem of the volunteer, and the word problem is used intentionally, for the volunteer has too long been considered a problem, bothers every head worker. If the volunteer is a problem, it is more often the fault of the staff. Careful supervision, a worthwhile job, work suited to the ability and interest of the volunteer, increase of responsibility, as he proves capable, and the opportunity to feel a vital part in the whole task, will develop a splendid volunteer worker. The paid staff can see that this training is given.

Little use of volunteer assistance was revealed in some Centers. Others used volunteers extensively. How does one find volunteer workers? was an oft repeated question. Therefore a study of the sources from which 278 volunteers were secured in twelve Centers was made. The results suggest that volunteers are not always *found*, but are *cultivated* and *trained*:

<i>Source of Securing Volunteers</i>	<i>Number</i>
Affiliated Churches or Women's Societies . . . . .	88
Students in Training . . . . .	70
Trained Neighborhood House members . . . . .	59
Larger Community . . . . .	51
Teachers . . . . .	5
Friends of the Staff . . . . .	5

The 59 trained members of the Neighborhood Houses are older young people, and men and women of the community, who have grown up in the clubs and classes and received their training from staff members. A nineteen year old Italian Scout

\*Taylor: Survey of Standards for Women Workers, page 12.



leader derives much more from that experience than from playing forward on a basket ball team. A young Czech woman will learn more teaching a Sunday school class of primary children than she will as a member of a choral club, that is, of course, if adequate supervision is provided. Even though the task is not quite so perfectly performed as it might be by an "uptown" volunteer, the leader is "learning by doing." One of the greatest contributions a Neighborhood House can make to a community is by training local leadership in this way.

The use of a supervised volunteer staff permits the expansion of a Neighborhood House program. One worker can meet only a limited number of clubs a week. It is a physical impossibility to lead two clubs at once. A director, however, can supervise several clubs led by volunteers in one evening and arrange conferences with the leaders during the week. An increase in the number of clubs supervised is possible under such a plan and the limits of a program are less rigid than when the girls' worker for instance, tries to lead clubs herself.

Unless an unheard of expansion in budgets occurs, Neighborhood Houses will always depend on volunteer leadership. This need not be deplored. The volunteer brings a rich outside experience to her task; has leisure time for supplementing her work at the Center, is an understanding interpreter of the Neighborhood House program to a wide circle of friends and contributors; makes a truly intelligent Board member. In short, the volunteer functions in many ways that the paid worker never could and is to be sought as an integral part of every Neighborhood House staff.

The second group, part time workers, represented a great variety of bases of employment and duties. Some part time workers, especially those in residence, often did full time work. Others only came to the house a period a week—to teach a dress-making class or a music lesson. Many were employed for a definite number of hours to direct the work of a specific department. The director of physical education would frequently be in this group. For these reasons no generalizations as to their salaries, vacations or education and experience are of value. It is worth noting, however, that more and more Neighborhood Houses are hiring experts to give club groups technical training in specific lines. A girls' worker cannot be a skilled club organizer and an equally good teacher of dressmaking, millinery, cook-

ing, dramatics and physical education. Therefore, many houses expect the girls' club leader to organize and promote a club and develop the personal contacts with the members, employing a part time worker for a specific purpose. For example, one club had first a dressmaking teacher for eight weeks, and then a physical education teacher, then a dramatics coach for another eight weeks to guide the club in specific projects—making dresses, a health demonstration, and a play. Results warrant the adoption of this principle. It has been used effectively in boys' and adults' clubs also. This same plan may be used successfully with volunteers particularly gifted in one line. As with volunteers, the use of part time specialists permits, at a low cost, expansion of the number and variety of activities, carried by a relatively small full time staff.

The third group of workers, and the one on which the success of the Neighborhood House depends, is the full time workers. Chart 11 shows the types of positions in Neighborhood Houses, by title of position and sex. While certain kinds of positions, such as kindergartner, visitor, assistant directors, this position usually included duties of head resident, are distinctly a woman's field, it is unfortunate that more men are not employed and that salaries are inadequate to attract them. The small number of boys' workers over against girls' workers, though all Centers have boys' and girls' work, is a real handicap in the boys' departments.

Any classification of positions by titles is somewhat arbitrary. There is too little relationship between titles and duties. In one Center a director of girls' work is in charge of the girls' department, as the title would suggest. In another, she supervises all girls' clubs and classes, leading several herself, and, in addition, directs the employment bureau, "keeps the Neighborhood House books," teaches Sunday school, has general oversight of kindergarten and nursery, and visits in the homes. Another worker, listed as religious education director, is superintendent of the Sunday school, acts as head resident, which includes hostess duties and full responsibility for housekeeping in the residence, directs girls' activities, visits in the homes, and is the organist. A commonly accepted terminology for Neighborhood House staff positions would save confusion for executives, for those seeking positions, and for training schools.

The survey sought to discover what methods and agencies functioned to provide the personnel directing Neighborhood

Houses. Conclusions drawn from the following figures show that too many workers are still securing their positions in a haphazard way. Of eighty-five full time workers less than one-half (39, or 46 per cent) were put in touch with their work by organizations making some attempt at scientific placement. Of these, 6 secured their positions through placement bureaus, 7 through the Board of National Missions, 14 through the Church Extension Committees of the local presbytery, and 12 were recommended by training schools, seminaries or colleges. The majority (46, or 54 per cent), "*heard*" of their positions through friends, relatives, local ministers, or made personal application to the Centers for employment.

The lack of any central clearing bureau for church positions is proving a serious handicap in securing the best available leadership. Inability to get at a vacancy is discouraging to the worker and sends her to other fields. Under the present conditions a girls' worker in search of a position and not bound to a particular locality may communicate with any one of nine presbyterial or synodical executives, the Board of National Missions, or as many directors as there are Neighborhood Houses. The resulting waste of time and correspondence is obvious and meanwhile the best leadership is often attracted to other organizations, such as the Young Women's Christian Association and the American Association of Social Workers, whose placement methods are more effective.

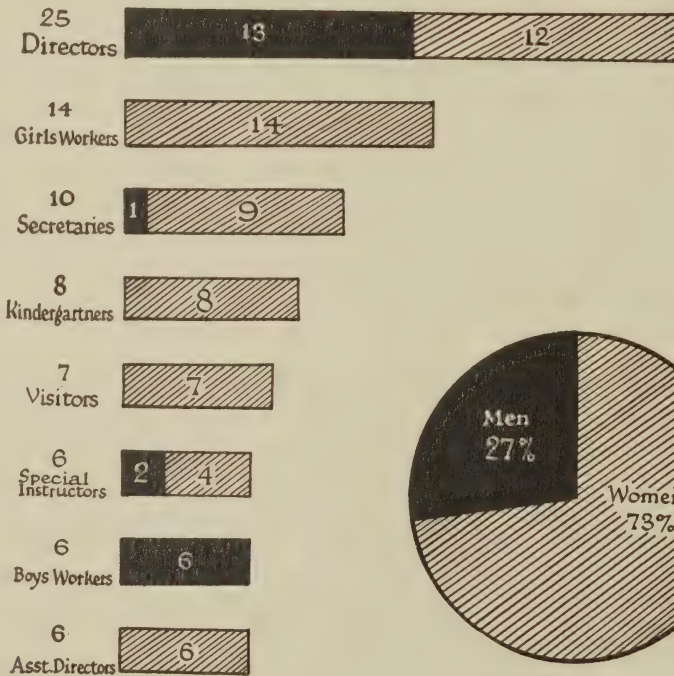
A central placement bureau for lay workers, with nationwide information about vacancies, in touch with the personnel of church workers, in cooperation with all departments of the Board of National Missions and local executives of synods and presbyteries, would help to find the position best suited to a worker and the worker best suited to the position, not only in Neighborhood Houses but in all places where lay workers are employed, whether they be community workers, church visitors, religious education directors, or church secretaries.

An analysis of eighty-three workers by age groups (Chart 12) showed that the Neighborhood House employed a group of young workers. Out of a total of 83, 13 were under twenty-five; 51 (61 per cent) were under thirty-five; 71 (85 per cent) were under forty-five. In the Protestant Episcopal church, the largest group of women workers was between the ages of forty-five and



# Types of 82 Full-time Staff Workers

Thirty Presbyterian Neighborhood Houses



This chart indicates the number and types of full time staff positions by sex. The circle shows the percentage of positions for men and women in relation to the total number of positions in Neighborhood Houses studied.

fifty-five years. The very nature of Neighborhood House work requires youth. The emphasis on boys' and girls' groups and young people's work require enthusiasm and activity. Yet this fact does have real bearing upon the supervision and direction within a Neighborhood House. The young worker is inevitably inexperienced. Wise mature leadership should be insured in each Center, and the less experienced workers encouraged to increase their professional skill and knowledge while employed.

Opportunity for further training while employed was another problem examined. Questions workers ask are, "What opportunity will I have to increase my knowledge and professional training while employed?" "What will keep me from growing stale on the job?" This is equally important from the Center's point of view. University extension courses, Schools of Social Work, special lectures for social workers and religious educators, afford an excellent opportunity for the worker in the large city to "keep brushed up on her subject." Yet, it was found that comparatively few houses, only 6 out of 30, made a point of giving their staff opportunity for further education. Few kinds of work require more constant giving of all that one has. Replenishment is essential. Provision for study and conference with those facing similar problems should be planned for each staff member.

Chicago Church Extension Committee has met the need of conferences well through staff meetings held monthly, when regular attendance is expected of all workers. Hearing outside speakers, fellowship with other social-religious workers of presbytery, and seeing one's job from afar, have been very valuable. Other cities and presbyteries could advantageously adopt such a plan. In localities where the number of workers does not warrant conferences, the staff meeting in each Center could be a partial substitute.

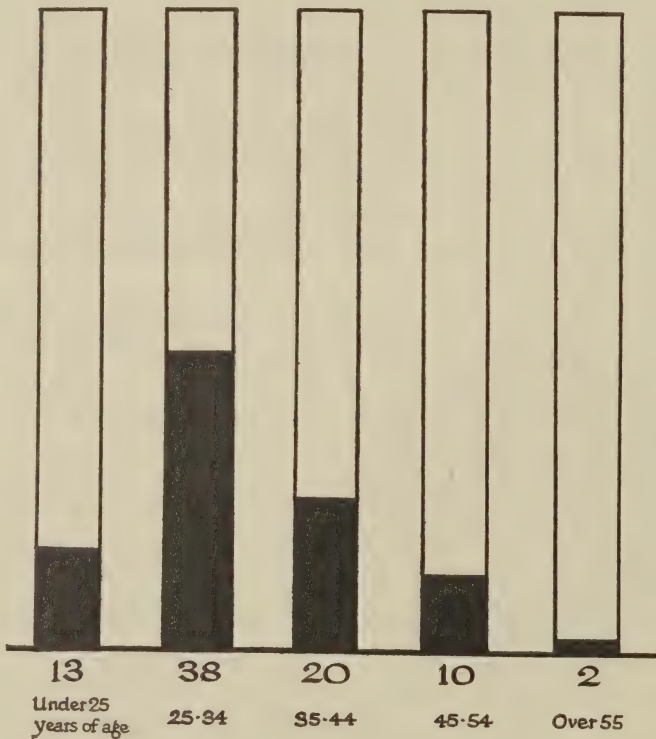
The fact that many workers are young means that they have had little experience. Since, to date, only a limited amount of training, other than "learning by his own mistakes" is given the worker in the Center, the consideration of his previous education and experience is especially significant. The previous experience of Neighborhood House staffs is summarized in Chart 13. That many have secured this experience in other fields not closely allied, like religious or social work is revealed in Tables III, IV, and V. The preponderance of workers who come into Neighborhood

CHART 12

# Age Groups

## 83 Full-time Staff Workers

Thirty Presbyterian Neighborhood Houses



The number of full-time Staff Workers arranged by age groups.



Houses with little or no previous experience in social or religious work, shows the need of making every Neighborhood House a training center. Young, inexperienced workers need constant guidance and suggestion. Otherwise, the people of the community will be subjected to an experimentation unfair to them and unworthy of the purpose of the Neighborhood House.

Since the Centers are in foreign communities, prospective workers inquire, "Is it necessary to know an immigrant language?" In a total of 92 workers but 18 spoke the language of any one of the immigrant groups reached. The consensus of opinion was that foreign language equipment was not *essential*, though a great asset. Furthermore, directors believed that a nationality worker must have a rare mingling of the American and foreign viewpoint to make a real contribution in interpreting the immigrants to the Center and Christianity in America to the foreign-born and their children.

TABLE III  
PREVIOUS EXPERIENCE OF 80 STAFF MEMBERS IN RELIGIOUS  
WORK

<i>Classification of Workers</i>	<i>Less than one year</i>	<i>One year but less than two</i>	<i>Two years but less than five</i>	<i>Over five years</i>	<i>Total</i>
Directors . . . . .	10	3	1	6	20
Assistant Directors . . . .	3	—	—	3	6
Girls Workers . . . . .	5	—	3	4	12
Boys Workers . . . . .	3	—	2	—	5
Secretaries . . . . .	5	1	1	1	8
Kindergartners . . . . .	7	—	—	—	7
All Other . . . . .	13	1	4	4	22
<b>Total</b>	<b>46</b>	<b>5</b>	<b>11</b>	<b>18</b>	<b>80</b>

TABLE IV  
PREVIOUS EXPERIENCE OF 83 STAFF MEMBERS IN SOCIAL  
WORK

<i>Classification of Workers</i>	<i>Less than one year</i>	<i>One year but less than two</i>	<i>Two years but less than five</i>	<i>Over five years</i>	<i>Total</i>
Directors . . . . .	13	2	4	2	21
Assistant Directors . . . . .	6	—	—	—	6
Girls Workers . . . . .	6	2	2	2	12
Boys Workers . . . . .	3	1	—	2	6
Secretaries . . . . .	9	—	—	—	9
Kindergartners . . . . .	5	1	1	—	7
All Other . . . . .	17	2	1	2	22
<b>Total</b>	<b>59</b>	<b>8</b>	<b>8</b>	<b>8</b>	<b>83</b>

TABLE V  
PREVIOUS EXPERIENCE OF 79 STAFF MEMBERS IN OTHER  
WORK

<i>Classification of Workers</i>	<i>Less than one year</i>	<i>One year but less than two</i>	<i>Two years but less than five</i>	<i>Over five years</i>	<i>Total</i>
Directors . . . . .	6	4	6	5	21
Assistant Directors . . . . .	5	—	—	1	6
Girls Workers . . . . .	3	—	6	2	11
Boys Workers . . . . .	1	—	—	3	4
Secretaries . . . . .	5	1	—	4	10
Kindergartners . . . . .	3	1	1	2	7
All Other . . . . .	12	1	3	4	20
<b>Total</b>	<b>35</b>	<b>7</b>	<b>16</b>	<b>21</b>	<b>79</b>

Special effort was made to discover what types of education staff workers had. The analysis of the training of twenty-four directors showed:

<i>Education</i>	<i>No. of Directors</i>
College and professional school education . . . . .	11
Professional or denominational school without full college course . . . . .	7
College only . . . . .	1
Normal School only . . . . .	2
High School but not full college or normal course . .	3

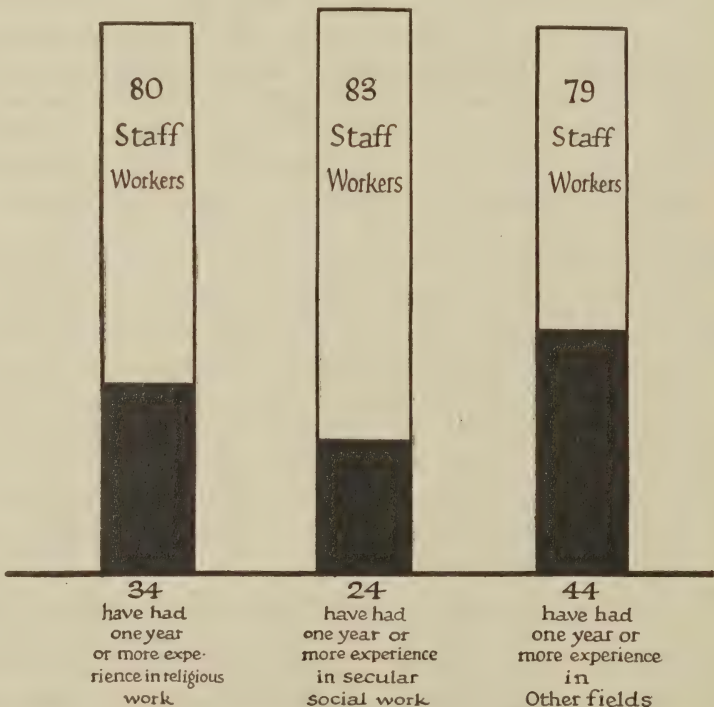
That few are *particularly* trained for this field of service is shown in Chart 14, Education of 92 full time Staff Workers; 21 had had less than a full college course, and 10 more with college or normal school education only, made a total of 31 who had had no specialized training for Neighborhood House work. Add to this the fact that of the 39 who had attended special schools for training, 4 were secretaries from business schools, 5 kindergarten school graduates, and 20 denominational or missionary training school students. This makes a total of 29 more who received no special preparation for this type of work. These latter schools train primarily for church work. Their curricula are very meagre in community organization, family case work, recreational leadership and methods of religious education. The Neighborhood House worker needs all these. In the second largest group of 22 having a college education plus professional school or graduate study, there were 9 seminary students (they also had received little training peculiarly designed for Neighborhood House work); 7 had attended business schools; 6 had attended schools of social work; 6 had pursued graduate study in religious education. Thus, we may conclude that only 12 out of 92 workers had received an education, which was primarily designed to help a worker determine or create a Neighborhood House philosophy and program.

One immediately asks, Are the training schools and seminaries trying to adapt their curricula to prepare workers for this kind of Christian service? Where do executives seek new workers? Is it the task of the Neighborhood House to train its own workers? Is the Neighborhood House to be a laboratory for experiment? Should not the church strengthen its connections with the increasing number of university departments of religious education and schools of social work, use more of their graduates,



# Previous Professional Experience of Full-time Staff Workers

29 Presbyterian Neighborhood Houses



This chart indicates the number of full-time staff workers, in relationship to the total number reported, which had had one year or more previous experience. It also indicates the type of previous experience workers have had.

and insist that these educational institutions see the need of training students for social religious work?

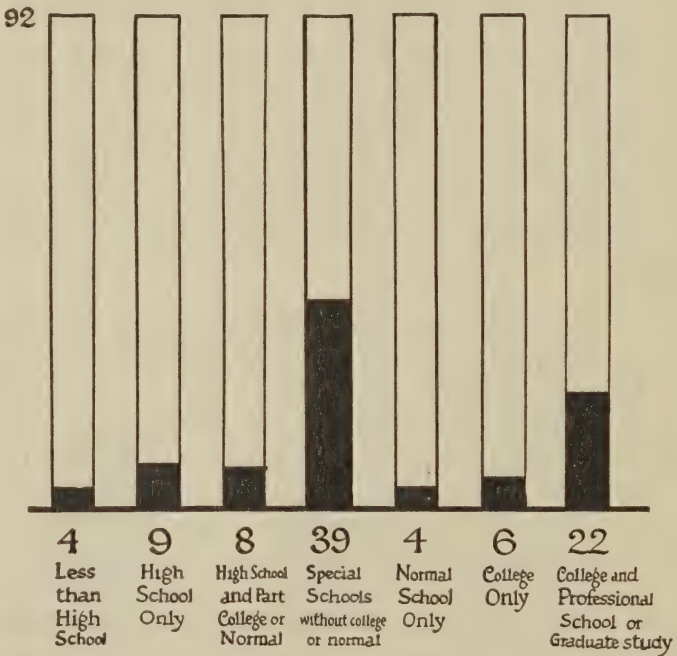
A careful study of the salaries of all full time workers was made but tabulations of the results are not especially enlightening without many modifications and restatements of salaries to include the value of room, or room and board, where these are given as a part of the salary. Accurate comparisons were therefore not attempted. Furthermore, as has already been pointed out, the worker's title connoted little in defining her responsibility and duty. Therefore, a comparison of salaries by types of position was not feasible.

A few general statements, however, are worth noting. The wide variation in salaries for similar types of work is amazing. Directors' salaries range from \$1,200 with room and board to \$4,200 without room and board; assistant directors from \$1,200 with room to \$1,800 with room and board; boys' workers from \$1,200 and room to \$2,800; and girls' workers from \$1,180 to \$2,800 without living. Sex is always a factor which outweighs education and experience in determining remuneration. Moreover, salaries are scaled according to the paying ability of the individual budget rather than the education, experience and ability of the worker, or the difficulty and responsibility of the service undertaken.

There is no doubt that this failure to reward experience and training is discouraging to the young worker, contemplating further or specialized study, and to the older worker, who has a right to expect some recognition for her years of experience. One Neighborhood House director who has been at a Center for over twelve years, receives a salary of only \$150 a month, though she directs a large staff, has a splendidly organized institution and, in short, is one of the foremost Neighborhood House directors in the country. Another young woman, graduated from a large woman's college, taught a year, then took a two year course receiving her Master of Arts degree in religious education from a recognized university, and had two years of experience as student in training. In a few months, she was employed as religious education director and girls' worker for \$1,200 and room; within the month, the Center also employed a young woman as "visitor" at the same salary rate, though she had had no experience and only high school education plus one year in a missionary training school, and had always lived in a small rural town where she had never

# Education of 92 Full-time Staff Workers

Presbyterian Neighborhood Houses



18 only speak immigrant languages

The educational background of staff workers is shown here. "Special Schools" included denominational training, kindergarten and business schools. Professional Schools and graduate study included theological seminaries, graduate departments of universities and schools of social work.



encountered the problems of a congested foreign district. The short-sightedness of such a policy is apparent.

The fact that almost no Centers hold out any hope of financial reward to their workers for continued service or "growth on the job," may be deduced from the following statement. Of seventy-four full time workers in twenty-eight Neighborhood Houses, only 8 (11 per cent) had any definite promise of a salary increase or any reason to anticipate one—it made no difference how long or how worthwhile the service rendered. The effect of this is bad in two respects: First, it holds out no incentive from a remunerative point of view to a young worker, second, it is discouraging to a worker who has given years of devoted service and has gained a background of rich experience "on her job" to see a young, fairly inexperienced worker commence on an equal salary.

A scale of regular increases up to a regular maximum salary for a specific position in a Center would be an incentive to the individual worker, have a desirable effect on the general morale of the staff, and decrease labor turnover.

Comparisons of the salaries in an average city church and Neighborhood House were made in one instance. A church and a Neighborhood House operating on approximately the same budgets, \$18,000-\$20,000, were selected. The church item for staff was \$8,065 and supported two full time workers, a minister at \$4,700 per year and an assistant minister at \$1,500. The Neighborhood House salary item was \$8,400, but it included *five* full time workers and *nine* part time workers. The head resident received the highest salary paid, \$1,800. The responsibilities and achievements of Neighborhood House work are no less, in fact if anything they are greater than in many churches. Why is there such a wide difference in salaries?

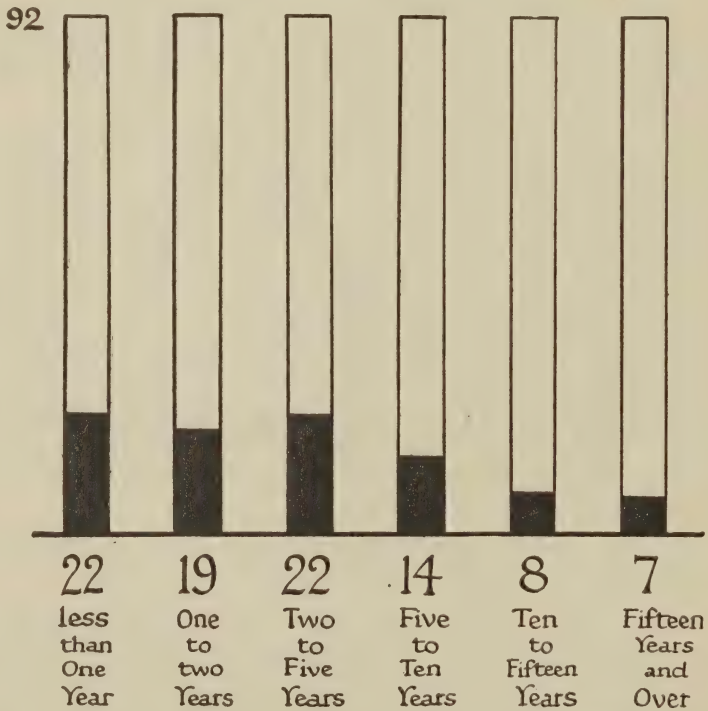
In this connection a recent statement of the National Federation of Settlements is also worth noting:

The salaries of the headworkers in the established houses range from \$1,800 to \$6,500 a year. This last salary is paid in a community chest city where the salaries of executives of a certain grade are standardized. The average salary for men as headworkers is now ranging between \$3,000 and \$5,000 and for women between \$2,000 and \$4,000. There are a few exceptions from this average. Salaries of directors of boys' work range from \$1,800 to \$4,000. An average is between \$2,400 and \$3,000. Salaries for associates to the head-

# Period of Service of 92 Full-time Staff Workers

At present place of Employment

Thirty Presbyterian Neighborhood Houses



The number of staff workers are arranged according to the length of time they have been employed in their present positions.

TABLE VI  
WORKING HOURS OF 88 FULL TIME WORKERS

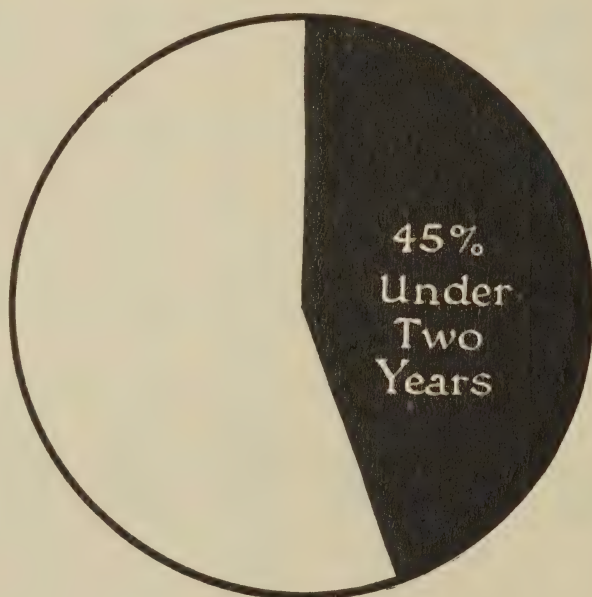
	<i>Hours Undefined</i>	<i>Under 38 Hours per week</i>	<i>38 to 42 Hours per week</i>	<i>43 to 48 Hours per week</i>	<i>Over 48 Hours per week</i>	<i>Total</i>
Directors .....	15	—	—	1	7	23
Assistant Director .....	5	—	1	—	2	8
Girls Worker .....	4	1	2	3	2	12
Secretary .....	2	—	—	6	1	9
Kindergartner .....	2	1	—	2	2	7
Visitor .....	1	—	1	2	1	5
Boys Worker .....	4	—	—	2	—	6
All Others .....	5	1	1	2	9	18
<b>Total</b>	<b>38</b>	<b>3</b>	<b>5</b>	<b>18</b>	<b>24</b>	<b>88</b>



# Period of Service of 92 Full-time Staff Workers

## Present place of Employment

Thirty Presbyterian Neighborhood Houses



The black portion of the circle indicates the proportion of ninety-two full-time staff workers who have been in their present centers less than two years.

worker, persons of good training and considerable experience, receive from \$1,200 to \$3,000 with an average of \$1,800 to \$2,400. A large number of people who are starting settlement work receive between \$800 and \$1,500. After a year of experience \$1,200 to \$1,500 seems to represent the average salary.

The frequency of staff changes was brought out in Chart 15. Out of 92 workers, 22 had been in their present place of employment less than one year; 19, less than two years; 22, between two and five years; 14 between five and ten years; 8, ten to fifteen years, and 7 over fifteen years.

Figures of labor turnover in other Church positions were not available. Of 1,064 social workers in 93 mid-west agencies 286 (27 per cent) had changed positions within the year. In Neighborhood Houses 22 (24 per cent) changed positions within a year, yet this is not a commendable record especially when we add to it 19 (21 per cent) more making a total of 41 (45 per cent) who had been employed less than two years (see Chart 16).

The scope of the survey did not include an analysis for causes of labor turnover. Is it due to low salaries? Indefinite and over-long hours? Lack of supervision? Extreme pressure of work? A desire to enter other fields of service? Discouragement of idealistic young workers? Lack of opportunity for advancement? These are questions that every Neighborhood House must answer for itself.

Definite hours of work were reported for only 50 out of 88 workers (see Table VI). All workers except kindergartners and secretaries, employed only for their specific tasks, had difficulty in estimating hours of work. More than one worker reported over seventy hours a week, one director estimated an eighty-four hour week, and many were literally working from "morn till midnight." Twenty-four of the group reported were giving more than a forty-eight hour week. The majority of those who could not define their hours thought they were working over a forty-eight hour week. Thus only 26 were working forty-eight hours a week or less—reasonable working hours.

It will be noted that the largest group, having clearly defined time schedules within a forty-eight hour week, were secretaries. This is probably because the business world has set standards for a working day, and the Neighborhood House has had to adopt these standards, when employing secretarial assistance.

Of course it is true, as one director pointed out, that much of

the work in a Neighborhood House is "a part of living." Chaperoning a party, coaching a basket-ball team, teaching a Sunday school class is not the same strain that seven or eight hours of concentrated office work might be. Nevertheless, long hours, due to a loyal spirit of service, lack of organization, understaffing of Centers, and residence—"in the midst of one's job"—are a cause for deep concern.

My candle burns at both ends;  
It will not last the night;  
But oh, my foes, and oh, my friends,  
It gives a lovely light.\*

Too many workers yield to this temptation. Their candles will not last the night. Physical breakdown will inevitably be the result or "growing stale on the job" is likely to follow. "Feeling well" is essential to carrying on any task to the best of one's ability, but where work is almost entirely with other people, the leader must be "physically on tip-toe."

If the Church stands for reasonable working hours in industry, should it not be consistent and organize its own enterprises to provide leisure, rest, and opportunity for refreshment of body and soul for its own workers? That this can be done has already been proved in one or two Centers where definite efforts have resulted in organized schedules. Shorter hours of concentrated work accomplish far more than dragging about indefinitely in a semi-fagged state of mind and body. The report showed that directors believed in this theory for their workers but had not yet been able to put it into practice for themselves. It is important that each worker's time should be organized in a definite schedule, related to an inclusive house schedule, and clearly understood by every member of the staff.

Vacation standards in all Centers are practically uniform. One house allows but two weeks a year, two houses allow six weeks a year to full time workers. All other Centers give a month's vacation annually. One or two very modern Centers have instituted the custom of a mid-winter or spring vacation, giving an extra week with pay after the Christmas rush is over or just before the summer program commences. In the long run, this is economy.

Too much attention cannot be given to the quality and re-

---

\*E. V. Millay: *Figs and Thistles*.



sponsibilities of a Neighborhood House staff. In the last analysis the success of the work depends on the staff in charge. Every Center visited clearly reflected the ideals, devotion, loyalty, vision wisdom and judgment of the directing staff. A constantly shifting personnel is a handicap. Reasonable conditions of work; salaries that allow a "saving wage," the chance to grow in usefulness; recognition of real skill; the opportunity to work with trained people—all these are necessary to attract the worker possessing the technical skill and spiritual motive, which combined can render a Neighborhood House a growing, living power for Christianity.

## CONCLUSION

**T**HERE can be no conclusion to a pamphlet on Neighborhood Houses. For the most part the Neighborhood House movement is still in a period of youth. Change and transformation are inevitable. The way of change cannot be arbitrarily pointed out. Each community must determine the nature and process of development for its own Neighborhood House. A summary of experiences has been given. Experience that points to new growth. Experience that is unique. Experience that is common to many. Experience that is ideal, and experience that is not ideal. Gathered together perhaps these will form a basis for discerning judgment, intelligent expansion and increased usefulness on the part of those fostering Neighborhood House work.

To define the way or method a Neighborhood House should follow tends toward conformity. "Conformity," says President Butler, "is the very antithesis to progress." Standards are essential, but freedom from the necessity of conforming to any set program, has been one of the underlying principles of the Neighborhood House, and is one of the chief conditions for further progress.

The tremendous implications of the acceptance of the neighborhood house as one of the agencies best fitted to provide for the complete development of the individual through planned experiences are that primarily all activities depend upon the particular needs of particular groups; that programs therefore change from year to year,

and from neighborhood to neighborhood, and that no set widespread program (no matter how neatly printed) designed to turn out uniform machine products, can truly serve as the foundation for real character building. These needs, and hence materials and methods forever change; these needs forever comprehend race, age, previous conditions of freedom and servitude, the changing industrial and social life of shifting groups and the larger changing society in which individuals are to become adjusted members.

The entire object of our religious education is to make people "not merely do the right things, but to *enjoy* the right things—not merely industrious, but to love industry—not merely learned, but to love knowledge—not merely pure, but to love purity—not merely just, but to hunger and thirst after justice." (John Ruskin.)\*

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\*Neighborhood House Conference Proceedings—Miss Faye Klyver: Religious Education Through Group Activity.

## APPENDIX

### SUGGESTED BUDGET FORM FOR A NEIGHBORHOOD HOUSE

#### A—Expenditures

<i>Summary</i>	<i>Disbursements for the year ending March 31st, 1925</i>	<i>Estimated disbursements for the year ending March 31st, 1926</i>	<i>Budget Difference</i>
1. Salaries of Staff . . . .			
2. Maintenance of Equipment . . . . .			
3. Administration . . . .			
4. Activities . . . . .			
*5. Summer home or Camp . . . . .			
*6. Residence for Staff . .			
<b>Total</b>			<i>Total Difference</i>

\*These categories are usually kept as separate accounts.

The budget should be planned "so that he who runs may read." Suggestions for budgets were included under "Finance," (page 35). The blanks printed here are adapted for Neighborhood House accounting. For a large Center, additional forms similar to the "Summary of Budget" blank should be used to itemize expenditures under each category. These categories include the following accounts:



### *Salaries for Staff:*

- (a) Full Time Workers (list)
  - 1. Boys' Worker
  - 2. Girls' Worker
  - 3. Kindergartner
- (b) Part Time Workers (list)

- 7. Carfare
- 8. Auditing and Legal Advice
- 9. Interest on Invested Funds
- 10. Interest on Mortgage or Borrowed Funds

### *Maintenance of Equipment:*

- 1. Salaries for Building Employees
  - (a) Janitors
  - (b) Cleaning Women
- 2. Incidental Repairs
- 3. Rent (if Center is occupying rented space)
- 4. Light
- 5. Heat
- 6. Taxes
  - (a) General
  - (b) Water
- 7. Refurnishings
- 8. Insurance
  - (a) Fire
  - (b) Employees Liability
  - (c) Public Liability
- 9. Reserve Fund for Permanent Renovation

### *Administration:*

- 1. Conference
- 2. Publicity
- 3. Printing
- 4. Postage
- 5. Office Supplies
- 6. Telephone

### *Activities:*

- 1. Girls' Work—under 16 years
- 2. Boys' Work—under 16 years
- 3. Church
- 4. Religious Education
- 5. Women's Work
- 6. Men's Work
- 7. Kindergarten
- 8. Mixed Clubs and Classes
- 9. Music Work
- 10. Health Work
- 11. Special Features

### *Summer Home or Camp:*

#### *General*

Additional Funds (i.e., specifically for summer work)

#### Salaries and Wages

- a. Secretarial
- b. Office
- c. Employees

Rent or Interest on Capital Investment

#### Taxes

- a. General
- b. Water

Insurance

- a. Fire
- b. Employers' Liability
- c. Public Liability

Interest on Borrowed Funds  
or Mortgage

Repairs

Equipment (Replacements  
and new equipment)

Heat

Light

Laundry

Supplies

- a. Office
- b. House
- c. Recreation
- d. First Aid
- e. Education

Freight and Express

Publicity and Printing

Postage

Telephone

Carfare

*Residence for Staff:*

Food

Ice

Laundry

Wages

Rent, Taxes, etc.

Fuel

*Dining Room and Kitchen*

Food

Fuel

Ice

Sundry Supplies

Freight

Repairs and Replacements

Sundry Expenses

Registration Fee

*Store*

Supplies

Sundries

Freight and Express

*Transportation*

Supplies

Repairs

License

Board and Room

Repairs

Furnishings

Hospitality

Replacement

Light

Room Rent

A few items should have special explanation.

(a) The item Reserve Fund for Permanent Renovation, under Maintenance of Equipment, is a fund for large repairs not

needed annually. By making a place for this fund in the budget from year to year and carrying a sum over, a heavy expense, such as painting the exterior, can be met without an undue strain on the budget in any one year.

(b) Item Conference under Administration will meet the expenses of sending staff members to conferences on Social and Religious Work. The increasing stress laid upon the benefit of conferences makes provision for attendance a necessity.

(c) Clubs or organizations included in Neighborhood House activities and partially or entirely self-supporting should include their budgets as part of activities or else their audited financial statements should be rendered as a separate account at the end of the fiscal year. In either case the financial independence of the club should be protected.



SUGGESTED BUDGET FORM FOR A NEIGHBORHOOD HOUSE  
B—Sources

<i>Summary</i>	<i>Income for year ending March 31st, 1925</i>	<i>Anticipated income for year ending March 31st, 1926</i>	<i>Income Difference</i>	
			<i>Increase</i>	<i>Decrease</i>
1. Presbyterian Organizations . . . . .				
2. Local Support . . . . .				
3. Individual Gifts . . . . .				
4. Community Chests . . . . .				
5. Other Denominations . . . . .				
6. Balance from Previous Year . . . . .				
7. Interest on Capital Investment . . . . .				
8. Borrowed Funds . . . . .				
			Total	Total
Total . . . . .			<i>Income Difference</i>	

(See following page)

The accompanying classifications for sources of income include the following items:

*Presbyterian Organizations:*

- |   |                                       |
|---|---------------------------------------|
| 1. Board of National Missions               | b. Admission Fees                     |
| 2. Presbytery or Church Extension Committee | c. Benefits, Entertainments at Center |
| 3. Individual Churches                      | d. House Dues                         |
| 4. Synod                                    | e. Rents                              |
| 5. Presbyterial Society                     | f. Voluntary Contributions            |
| 6. Synodical Society                        |                                       |

*Local Community:*

*Local Support:*

- |                                    |  |
|------------------------------------|--|
| 1. Neighborhood House Constituency | a. Local Manufacturers   |
| a. Club Dues                       | b. Local Merchants   |
|                                    | c. Individuals (not included in Neighborhood House constituency) |

The remaining categories are self-explanatory.

The majority of Neighborhood Houses receive the greater part of their incomes undesignated. If the income is designated for a special purpose, an accounting of receipts should be kept using the categories suggested for distribution of expenditures.

## LEADER'S REPORT OF CLUB PERIOD

Name of Club	Leader	Date
No. Enrolled	New Members	Members Dropped
No. Present	Visitors	Reason

### PROGRAM

- (a) Citizenship (Business meeting, House service, Community service, etc.)
- (b) Culture (Craft, dramatics, literature, art, club ritual, initiation, etc.)
- (c) Social (Games, parties, stories, etc.)
- (d) Interests you have developed.
- (e) Evidences of success or failure of program, etc. (Religious expression, service, education, etc.)
- (f) Personal interviews, calls, etc. (Calling slips to be filled out when making calls.)
- (g) Special club problems.
- (h) Further suggestions and remarks.

On reverse side write names and addresses of absent club members and reason.

N.B. Each club leader fills out one of these blanks and returns it to the director at the end of each club period accompanied by the following blank:

### LEADER'S PROPOSED PROGRAM FOR NEXT CLUB MEETING

Name of Club Leader	Date of Next Meeting
---------------------	----------------------

- 1.—What special need in your group are you aiming to meet at your next club meeting?
- 2.—How will you meet this need? (State briefly but in detail your program.)

Specify source and names of games or other materials used.

- (a) Citizenship
- (b) Cultural
- (c) Social



# FAMILY RECORD CARD

SURNAME		ADDRESS		DATE FROM TO		VISITOR'S NAME	
WOMAN'S MAIDEN NAME							
FIRST NAME		BIRTH PLACE	BIRTH DATE	DATE OF DEATH	NATURAL-IZED	SPEAKS ENGLISH	READS AND WRITES ENGLISH
MAN							
WOMAN							
CHILDREN							
OTHERS IN HOUSEHOLD				RELATION-SHIP			
AGENCIES INTERESTED		SOCIAL		SERVICE EXCHANGE		REPORT	DATE
							CASE NO.

# FAMILY RECORD CARD

(REVERSE SIDE)

FIRST NAME	CHURCH AFFILIATIONS	NEIGHBORHOOD HOUSE AFFILIATIONS	CLUB LEADER INTERESTED	AFFILIATIONS WITH OTHER ORGANIZATIONS, LODGES, ETC.	DIAGNOSES AND TESTS	HABITS
MAN						
WOMAN						
CHILDREN						
OTHERS IN HOUSEHOLD						
PROBLEMS						

## A MINIMUM STANDARD FOR A NEIGHBORHOOD HOUSE

A Minimum Standard for a Neighborhood House operating on an Annual Budget of \$10,000-\$20,000 is printed here. These suggestions are essential for every house. No doubt additions will be required to complete the work of each Center. Staff, Equipment and Budget requirements may have to be amplified considerably in many communities. However, this standard may serve as a concise outline of the organization and program of a typical Neighborhood House.

### MINIMUM STANDARD FOR A NEIGHBORHOOD HOUSE OPERATING ON AN ANNUAL BUDGET OF \$10,000 to \$20,000

#### *Administration:*

1. Board of Directors—Representation from community at large, Neighborhood House constituency, affiliated churches, Presbyterian organizations, social workers in the community.  
Meetings—Monthly at Neighborhood House.  
Duties—Directing general policies in cooperation with staff, raising budget, approving staff appointments.
2. Director immediately responsible to Board of Directors.
3. Definite assignment of responsibility for various parts of program to staff under general supervision of director.
4. Staff Meetings—Weekly with constructive program for group thinking on Neighborhood House problems.
5. House Council.

#### *Staff:*

1. Director (full time)—General administration of program, immediate direction of either boys' or girls' work, development of community contacts.
2. Second worker (full time)—Immediately responsible for boys' or girls' work (whichever director does not carry).



3. Secretary and club worker (she may be part time worker in small house).
4. Group of volunteer workers—plan for recruiting same, plan for careful supervision of same.

### *Equipment:*

- |  |   |
|--|---|
| 1. Lot ample to permit light and ventilation   | d. Motion picture machine   |
| 2. Playground*   | e. Storage space for chairs   |
| 3. Building in sound condition structurally and good repair  | Shower room—each shower for women privately enclosed  |
| 4. Building should include:<br>Entrance lobby<br>Drinking fountain<br>Outer office controlling entrance and stairways<br>Reading or quiet room<br>Boys' Club Room<br>Girls' Club Room<br>Auditorium or Gymnasium size 40'x60'x18' equipped with: | Public toilet for men<br>Public toilet for women<br>Adequate living quarters for resident staff<br>Adequate heating equipment<br>Ample storage and locker space<br>Kitchen adequate for serving simple meal for 100<br>Sunday school facilities for four departments to meet separately |
| a. Stage   |   |
| b. Motion picture curtain  |   |
| c. Dressing room   |   |

### *Records and Reports:*

1. Enrollment and attendance of all group activities.\*\*
2. Monthly summary of programs of all activities.\*\*
3. Card index of all individuals connected with Neighborhood House.\*\*
4. Card index of all families connected with Neighborhood House.\*\*
5. Annual and monthly house reports.\*\*
6. Annual and quarterly financial statement, the annual statement audited by an expert accountant.\*\*
7. Printed annual report for distribution in larger community.\*\*
8. Historical scrap book of publicity, printed programs, etc.

\*\*Filed in Neighborhood House Office.

## *Activities:*

### *Week-day*

1. Week-day school of religion\*
2. Kindergarten\*
3. Group activity for Primary Children (this may be story hour, industrial arts, dramatization or play school)
4. Club opportunity for Junior Boys\*
5. Club opportunity for Junior Girls\*
6. Club opportunity for Intermediate Girls\*
7. Club opportunity for Intermediate Boys\*
8. Club opportunity for Senior Girls\*
9. Club opportunity for Senior Boys\*
10. Men's Club\*
11. Women's Club\*
12. Dramatic Class\*
13. Industrial Arts\*
14. Household Arts\*
15. Physical Education Classes\*\*
16. Art Classes\*
17. Music School\*
18. Citizenship Class for Men\*
19. Citizenship Class for Women\*

### 20. Foreign Language School\*

21. Well developed recreational program\*
22. Health program, including health education\*

### *Summer*

1. Daily Vacation Bible School
2. Summer Camp or Summer Home for children and adults.

### *Sunday*

1. Church
2. Young People's Service\* or discussion group
3. Sunday school:
  - a. Four departments
  - b. Teacher Training Class
  - c. Collections used for Missions, etc.
  - d. School supported from general budget of Neighborhood House
  - e. Graded lessons by departments
  - f. Superintendent for each department
  - g. Pianist for each department
  - h. Adequate teaching staff
  - i. Week day session for each class or department

---

\*If not adequately provided elsewhere in community.

### *Curriculum:*

1. Week day program correlated with Sunday program where possible.
2. Week day program augmenting Public School program.
3. Unified program for all Neighborhood House Boys' and Girls' Clubs.\*\*
4. Unified program for all Neighborhood House Boys' and Girls' Classes.\*\*
5. A curriculum which interprets America to the immigrant and vice versa.

### *Budget:*

1. House operating on an annual budget.\*\*
2. Definite plan to secure annually increasing support from:
  - a. Neighborhood House constituency
  - b. Larger community.
3. Annual budget to provide under categories: Salaries, Administration, Activities, Camp, Maintenance of Building, Permanent Equipment, Residence for Staff.
4. Residence self supporting, financed separately from Neighborhood House budget.
5. House membership fees scaled according to age for all individuals attending activities.

### *Community Cooperation:*

1. Representation at local and national social work conferences.
2. Representation at local and national religious education conferences.
3. Membership in local federation of settlements.
4. Membership in local, social, educational and religious groups pertaining to Neighborhood House work.
5. Registration of all families at Social Service Exchange.
6. Representation on district case work committee of family social work agency.

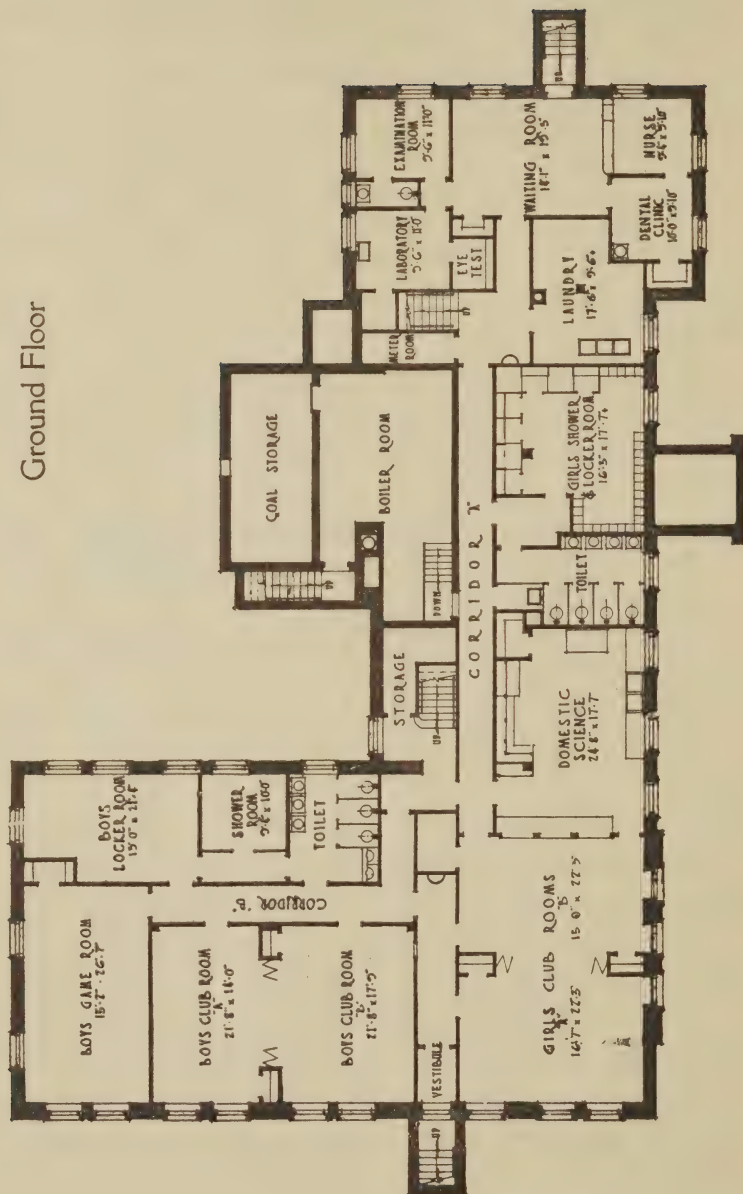
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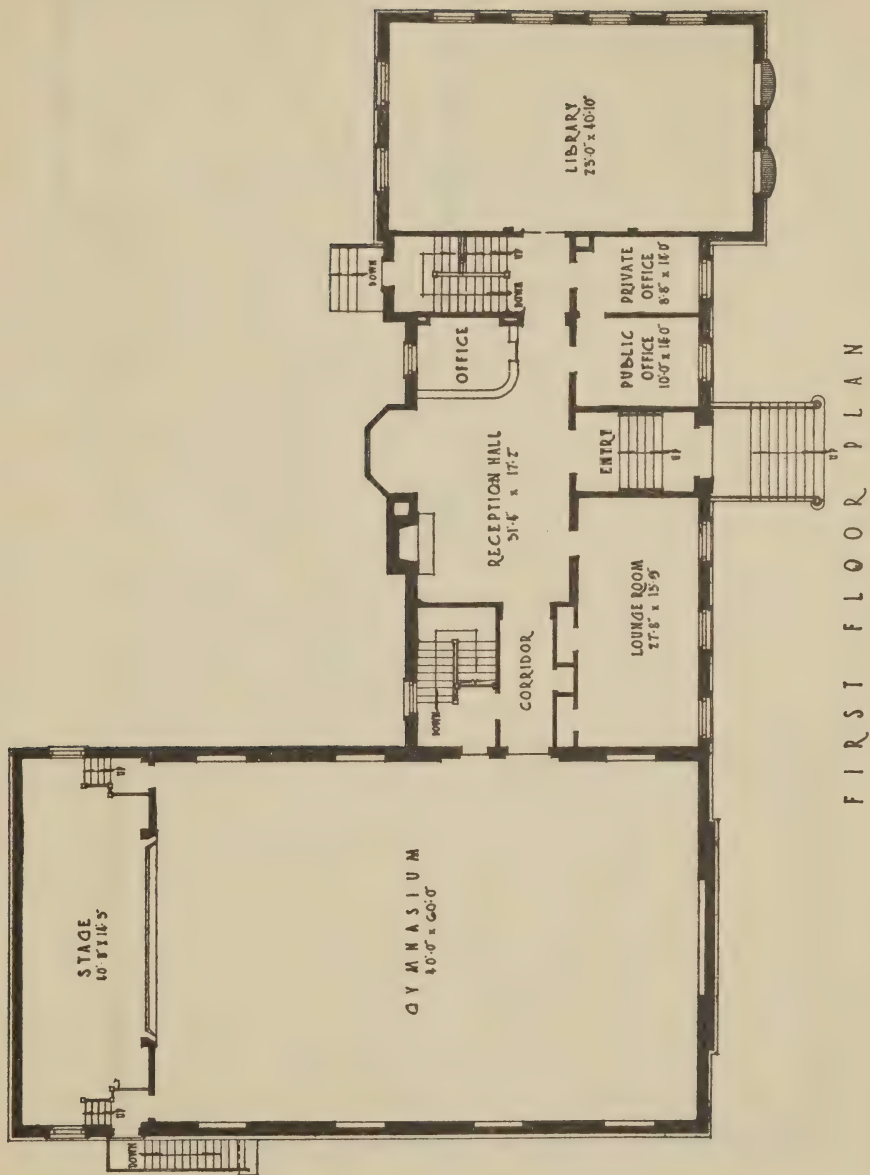
\*\*Filed in Neighborhood House Office.



# FLOOR PLANS OF DODGE COMMUNITY HOUSE

## Ground Floor







SECOND FLOOR PLAN



A DIRECTORY OF  
NEIGHBORHOOD HOUSES  
*Conducted Under the Auspices  
of the Presbyterian Church in the U. S. A.*

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BUFFALO, NEW YORK

WELCOME HALL SOCIAL SETTLEMENT

404 Seneca Street, Buffalo, N. Y.

Rev. William E. McLennan, Director (Address as above)

Mr. William H. Gratwick, Chairman

814 Chamber of Commerce Building, Buffalo

*Auspices:* First Presbyterian Church, Buffalo.

Work was begun November 1894. Cost of building about \$65,000.

4 full-time paid workers, 26 part-time workers, 16 volunteers. Workers in residence, 4 paid and 2 volunteer. Annual Budget, \$15,000.

WESTMINSTER HOUSE

424 Adams Street and 421 Monroe Street, Buffalo, N. Y.

Mrs. Ida Lyman Grumiaux, Director (Address as above)

Mr. Ulysses L. Candell, Chairman

642 Elmwood Avenue, Buffalo

*Auspices:* Westminster Presbyterian Church.

Work was begun in 1894. Cost of building, \$50,000. 2 full-time and 8 part-time paid workers; 80 volunteers. Workers in residence, 3 full-time, 2 part-time paid workers and five volunteers. Annual budget, \$19,603.

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BUTTE, MONTANA

EAST SIDE NEIGHBORHOOD HOUSE

732 East Galena Street, Butte, Montana

Rev. Chester I. Meeker, Director (Address as above)

*Auspices:* Department of City, Immigrant, and Industrial Work,  
Board of National Missions.

Work was begun in 1920. Value of two renovated buildings, \$15,000. 2 paid workers; 2 volunteer. Workers in residence, 2 paid and 1 volunteer. Annual budget, \$6,500.

## CASPIAN, MICHIGAN

### CASPIAN COMMUNITY CENTER

Caspian, Iron County, Michigan

Mr. Walter M. Berry, Director (address as above)

*Auspices:* Synod of Michigan with the cooperation of the Women's Synodical Society.

Work was begun in 1916. Entered present building October 27th, 1921. Cost of building \$18,141. 2 paid workers, 18 volunteer (adult leaders). Workers in residence, 2 paid. Annual budget, \$6,050. Plans of this model little building for a small community may be had from the Department of City, Immigrant, and Industrial Work, Board of National Missions.

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## CHICAGO, ILLINOIS

### OLIVET INSTITUTE

444 Blackhawk Street, Chicago, Ill.

Rev. Norman B. Barr, Director (address as above)

Rev. Andrew C. Zenos, D. D., Chairman

834 Chalmers Place, Chicago

*Auspices:* Independent incorporation but associated with the Presbytery of Chicago and its Church Extension Board.

Work was begun in 1888. New building in process of erection to cost \$500,000. Two old church buildings and fourteen two and three story flat buildings now occupied. 20 full-time and 25 part-time paid workers. 350 volunteers, including all elected officers. Workers in residence, 20 paid and 3 volunteer. Annual Budget, approximately, \$75,000.

### HOWELL NEIGHBORHOOD HOUSE

1831 South Racine Avenue, Chicago, Ill.

Miss Gertrude Ray, Director (Address as above)

Mr. W. Herbert Avery, Chairman

4904 Blackstone Avenue, Chicago, Ill.

*Auspices:* The Church Extension Board of the Presbytery of Chicago and the Women's Presbyterial Society.

Work was begun with a Kindergarten in 1905. Residence opened in 1910. The present building, erected at a cost of \$40,000, was entered 1913. 11 paid workers, 5 volunteers. Workers in residence, 9 paid and 5 volunteer. Annual Budget, \$18,300.

## CHRISTOPHER HOUSE SETTLEMENT

2507 Greenview Avenue, Chicago, Ill.

Miss Ora B. Edmonds, Head Resident (Address as above)

Mr. Selden F. White, Chairman

209 S. La Salle St., Chicago

*Auspices:* The first Church of Evanston.

Work was begun about 1905. In present building 1918. Cost of Building \$75,000. 14 paid workers; volunteer 30. Workers in residence, 13 paid and 1 volunteer. Annual Budget, \$21,500.

## GARIBALDI INSTITUTE

1208 West Taylor Street, Chicago, Ill.

Rev. Edwin Eells, Director (Address as above)

E. A. Stedman, Chairman

15 North Wabash Ave., Chicago, Ill.

*Auspices:* The Church Extension Board of the Presbytery of Chicago.

Work was begun in March, 1920. Cost of building approximately \$10,800. Paid workers, 5 full-time and 6 part-time; volunteer 19. Workers in residence, 1 paid and 5 volunteer. Annual Budget, \$12,000.

## JEFFERSON PARK CHURCH AND INSTITUTE

1246 West Adams Street, Chicago, Ill.

Rev. Wm. J. Du Bourdieu, Director

Mr. Geo. R. Hemingway, Chairman

*Auspices:* Church Extension Board of Chicago Presbytery.

Work was begun 1912. Value of building \$60,000. 5 paid staff workers, 15 volunteer staff workers, 2 paid resident workers, 8 volunteer resident workers. Annual budget, \$13,000.

## LAIRD COMMUNITY HOUSE

1838 West Division Street, Chicago, Ill.

Miss Aileen B. Jones, Director (Address as above)

Mr. Frederick A. Watkins, Chairman

565 West Washington St., Chicago, Ill.

*Auspices:* The Church Extension Board of the Presbytery of Chicago.

Work was begun in September, 1923. Cost of Building \$15,000. 3 paid workers; 2 volunteer. Workers in residence, 3 paid. Annual Budget, \$6,000.

## SAMARITAN HOUSE

2601 West Superior Street, Chicago, Ill.

Laura A. Bergen, Deaconess (Address as above)

Mr. George Falconer, Chairman

1910 Sunnyside Avenue, Chicago

*Auspices:* Church Extension Board Presbytery of Chicago.

Work was begun about 16 years ago. 3 full-time paid workers; 3 part-time paid workers; one volunteer. Workers in residence, two full-time paid workers. Annual Budget, \$7,066.

## CHICAGO HEIGHTS COMMUNITY CENTER

220 East 15th Street, Chicago Heights, Chicago, Ill.

Miss Mary Barry, Director (Address as above)

Work was begun in 1910. Cost of Building \$20,000. 2 full-time paid workers; 4 part-time paid workers; 15 volunteers. Workers in residence, 1 full-time paid worker; 3 part-time paid workers. Annual Budget, \$9,000.



## CLEVELAND, OHIO

### WOODLAND CENTER SETTLEMENT

East 46th Street and Woodland Avenue, Cleveland, Ohio

Mr. W. I. Newstetter, Director (Address as above)

Rev. Joel B. Hayden, Chairman

13047 Cedar Road, Cleveland

*Auspices:* The Presbytery of Cleveland.

Work was begun February, 1921, as a settlement with residence feature. A large reconstructed church building, with two gymnasiums, is used jointly with the Woodland Ave. Presbyterian Church. 5 full-time and 43 part-time paid workers. 77 volunteers. Workers in residence, 4 paid, 1 volunteer. Annual budget, \$18,635.



## CLINTON, INDIANA

### HILL CREST COMMUNITY CENTER

505 North 8th Street, Clinton, Indiana

Rev. L. O. Brown, Supt. (Address as above)

Rev. B. W. Tyler, Chairman

665 Poplar Street, Terre Haute, Indiana

*Auspices:* The Synod of Indiana.

Work was begun in 1911. Cost of building, \$32,000. 4 paid workers; volunteer, 14. Workers in residence 2 paid and 1 volunteer. Annual Budget, \$5,655.



## DETROIT, MICHIGAN

### DELRAY PRESBYTERIAN INSTITUTE AND NEIGHBORHOOD HOUSE

800 South Cotterell Street, Detroit, Michigan

Miss Helen W. Crawley, Director (Address as above)

Rev. Minot C. Morgan, Chairman

677 Parker Street, Detroit

*Auspices:* Board of Church Extension of the Presbytery of Detroit.

Work was begun January, 1922. Cost of Building, \$50,000. 2 paid workers; 7 volunteer. Workers in residence, 2 paid. Annual Budget, \$7,100.

### DODGE COMMUNITY HOUSE

6215 Farr Avenue, Detroit, Michigan

Rev. Ralph Cummins, Director (Address as above)

Rev. Joseph A. Vance, D.D., Chairman

39 Edmund Place, Detroit

*Auspices:* Governing Committee composed largely of representatives from First Presbyterian Church, Detroit.

Work was begun in 1922. Initial investment, \$40,000. (Includes two temporary buildings and lots.) 4 full-time paid workers; 8 part-time paid workers; 12 volunteer. Workers in residence, 3 paid. Annual Budget, \$16,000.

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## DUPONT, PENNSYLVANIA

### DUPONT NEIGHBORHOOD HOUSE

201 Simpson Street, Dupont, Pa.

Mr. Harold C. Gammon, Director (Address as above)

Miss Elizabeth Loveland, Acting Chairman

134 Maple Avenue, Kingston, Pa.

*Auspices:* Women's Missionary Society of Lackawanna Presbytery.

Work was begun August 1st, 1922. Building is leased. 1 paid worker; 7 volunteer. Workers in residence, 1 paid and 1 volunteer. Annual Budget, \$4,800.

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## EAST YOUNGSTOWN, OHIO

### EAST YOUNGSTOWN NEIGHBORHOOD HOUSE

East Youngstown, Ohio

Rev. Henry White, Chairman

836 Pennsylvania Avenue, Youngstown, Ohio

*Auspices:* Joint Committee, representing the Presbytery of Mahoning, Synod of Ohio, affiliated Women's Societies, and the Board of National Missions.

Work established as a Neighborhood House, March 1st, 1925. First unit of new building project to cost about \$40,000. 3 paid workers. Workers in residence, 2 paid. Annual budget, \$7,500.

## ERIE, PENNSYLVANIA

### NEIGHBORHOOD HOUSE

103 German Street, Erie, Penna.

Mrs. Virginia Hunt, Director (Address as above)

Mrs. James Blaine Turner, Chairman

347 West 21st Street, Erie, Penna.

*Auspices:* Erie Presbyterial and Local Board.

Work was begun in 1907 in small kindergarten. Cost of present building \$20,000. 4 paid workers; 5 volunteer. Workers in residence, 1 paid. Annual Budget, approximately, \$4,200.

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## GARY, INDIANA

### GARY NEIGHBORHOOD HOUSE

1700 Adams Street, Gary, Indiana

Rev. Harold R. Martin, Director (Address as above)

Rev. B. W. Tyler, D. D., Chairman

Terre Haute, Indiana

*Auspices:* The Synod of Indiana, with the cooperation of the Women's Synodical Society and the Board of National Missions.

Work was begun in April, 1909. Cost of building and property \$50,000. 11 paid workers; 3 volunteers. Workers in residence, 5 paid and 3 volunteer. Annual Budget, \$15,000.

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## LACKAWANNA, NEW YORK

### THE LACKAWANNA FRIENDSHIP HOUSE

527 Ridge Road, Lackawanna, New York

Rev. Harry W. Richmond, Director (Address as above)

Rev. Wm. H. Leach, Chairman

2065 Bailey Avenue, Buffalo, New York

*Auspices:* The Presbytery of Buffalo.

Work was begun October, 1921. Cost of building \$49,000. 3 paid workers; 11 volunteer. Workers in residence, 1 paid. Annual Budget, \$9,224.

## MILWAUKEE, WISCONSIN

### CALVARY COMMUNITY HOUSE

62 Eighth Street, Milwaukee, Wisconsin

Miss Laura E. Dixon, Director (Address as above)

Mr. F. W. Ells, Chairman

889 Summit Avenue, Milwaukee, Wisconsin

*Auspices:* Board of Management, largely drawn from Calvary Presbyterian Church which originated the project. Support comes from the Presbytery of Milwaukee, the Board of National Missions, from Calvary Church and other local sources.

Work was begun in May, 1918. Rented quarters. New building will provide residence for workers. 2 paid workers. Annual Budget, \$3,853.

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## NEW YORK CITY

### CHRIST CHURCH HOUSE

336-344 West 36th Street, New York

N. C. Roy, Director, (Address as above)

Oliver C. Reynolds, Chairman

68 William St.,

*Auspices:* Brick Presbyterian Church.

Work was begun in 1857. Cost of building, \$400,000. 19 paid staff workers, 1 paid residence worker, 18 volunteer workers. Annual budget, \$31,500.

### SPRING STREET NEIGHBORHOOD HOUSE

244 Spring Street, New York

Rev. Raymond P. Sanford, Chairman (Address as above)

*Auspices:* Part of Spring Street Social Settlement, Inc., which includes Varick House.

Work was begun in 1906. Cost of building, \$250,000. 6 paid workers, 18 volunteer. Workers in residence, 3 paid; 8 volunteer. Annual Budget, \$13,000.

### NEIGHBORHOOD HOUSE OF THE AMERICAN PARISH

324 Pleasant Avenue, New York

Rev. J. Canfield Van Doren, Director

*Auspices:* The Church Extension Committee of the Presbytery of New York.

Work was begun in 1911. Cost of building, \$25,000. 12 paid workers, volunteer, 4. Workers in residence, 7 paid. Annual Budget, \$10,985.

## LABOR TEMPLE

239 East 14th Street, New York

Rev. Edmund B. Chaffee, Director

Rev. Thomas Guthrie Speers, Chairman of the Labor Temple Committee, 47 University Place, N. Y.

*Auspices:* The Church Extension Committee of the Presbytery of New York.

Work was begun in 1910. New building now in process of erection to cost \$700,000. 9 paid workers, 4 part-time fellowship student workers. Workers in residence, 6, 2 paid and 4 students. Annual Budget, \$35,050.

## CENTRAL PRESBYTERIAN CHURCH NEIGHBORHOOD HOUSE

422 West 57th Street, New York

Miss Florence E. Clendenning, Director (Address as above)

Mrs. George Crary, Chairman

770 Park Avenue, New York

*Auspices:* Benevolent Society of the Central Presbyterian Church.

Work was begun 1911. Cost of Building \$35,000. 6 paid workers, 6 volunteers. Workers in residence, 2 paid and 4 volunteer. Annual Budget, \$17,000.

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## PORTLAND, OREGON

### MEN'S RESORT

4th & Burnside, Portland, Oregon

Rev. Levi Johnson, Director (Address as above)

Mr. J. E. Wheeler, Chairman

The Telegram, Portland, Oregon

*Auspices:* The First Presbyterian Church.

Work was begun in 1895. Cost of building, \$20,000. 3 paid workers and many volunteers. Workers in residence, 2 paid. Annual Budget, \$5,000.

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## SUMMIT, NEW JERSEY

### NEIGHBORHOOD HOUSE

511 Morris Avenue, Summit, New Jersey

Miss Alice J. Cassidy, Director (Address as above)

Rev. R. C. Brank, Chairman

52 Maple Street, Summit, N. J.

*Auspices:* Central Presbyterian Church, Summit, N. J.

Work was begun November, 1901. Cost of building, Circ. \$18,000. 3 paid workers, 30 volunteers. Workers in residence 3 paid, 1 volunteer. Annual Budget, \$6,000.



## SAN FRANCISCO, CALIFORNIA

### POTRERO HILL NEIGHBORHOOD HOUSE

953 De Haro Street, San Francisco, California

Mr. W. J. Tanghe, Supt. (Address as above)

Miss Julia Fraser, Chairman

2014 5th Avenue, Oakland, Calif.

*Auspices:* A cooperative work on the part of The American Baptist Home Mission Society, the Board of National Missions of the Presbyterian Church and the Women's Synodical Society.

Work begun 1908. Cooperation as above dates from June, 1922.

Cost of building, including lots, \$31,871. 3 paid workers full-time, 4 part-time, 11 volunteers. Workers in residence, 1 paid and 1 volunteer. Annual Budget, \$9,600.

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## SUPPLEMENTARY LIST

The following important projects generally qualify for this listing of Neighborhood Houses, excepting that the workers are not resident.

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## BUFFALO, NEW YORK

### MEMORIAL CHAPEL SOCIAL CENTER

155 Cedar Street, Buffalo, New York

Miss Irene J. Graham, Director (Address as above)

Rev. Murray Shipley Howland, Chairman

*Auspices:* Lafayette Avenue Presbyterian Church and the Synod of New York.

Work was begun as Sunday School in 1857; as a social center, 1912.

Cost of building \$60,000. 7 paid workers and 6 music teachers. 45 volunteers. Annual Budget \$10,000.

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## CHICAGO, ILLINOIS

### PENIEL COMMUNITY CENTER

1245 North Washtenaw Avenue, Chicago, Ill.

Rev. David Bronstein, Director (Address as above)

Mr. Carl E. Roth, Chairman

4610 Ravenswood Avenue, Chicago

*Auspices:* Church Extension Board, Presbytery of Chicago.

Work was begun in 1921. Cost of building, \$25,000. 3 paid workers, 8 volunteer. No resident workers. Annual Budget, \$8,000.

## BALTIMORE, MARYLAND

### EMMANUEL NEIGHBORHOOD HOUSE

1523 East Lombard Street, Baltimore, Maryland  
Rev. Aaron J. Kligerman, Director (Address as above)  
Rev. John A. Nesbitt, Chairman  
Catonsville, Maryland

*Auspices:* Board of National Missions, Sub-Department of Jewish  
Evangelization and the Executive Committee of Home  
Missions of the Presbyterian Church in the United States.

Work was begun in 1920. Building rented at \$1,000 annually. 4  
paid workers, 9 volunteer. Annual Budget, \$10,500.

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## NEWARK, NEW JERSEY

### BETHANY COMMUNITY CENTER

38 College Place and 155 Court Street, Newark, New Jersey  
Rev. E. S. Greenbaum, Director (Address as above)  
Dr. Alexander Cairns, Chairman

746 Ridge Street, Newark, New Jersey

*Auspices:* Board of National Missions, Sub-Department of Jewish  
Evangelization.

Work was begun in May, 1919. Cost of building, \$65,000. 6  
paid workers, 12 volunteer. Annual Budget, \$12,500.

## HOMES OF NEIGHBORLY SERVICE

In Mexican Communities in the Southwest  
With the cooperation of the Board of National Missions of the  
Presbyterian Church in the U. S. A.

Dr. Robert N. McLean, Associate Director,  
406 Columbia Bldg., Los Angeles, Cal.

### BELVEDERE PARK SETTLEMENT

4360 Missouri Avenue, Belvedere, Cal.

Miss Ethel McCormick, Director

### SAN ANTONIO HOME OF NEIGHBORLY SERVICE

1515 Lakeview Avenue, San Antonio, Texas

Miss Bessie Sneed, Director

### HOME OF NEIGHBORLY SERVICE

Azusa, Cal.

(Vacant temporarily)

### HOME OF NEIGHBORLY SERVICE

North 9th Avenue and Brighton Street, Brighton, Colorado

Miss Patricia Salazar, Head-worker

### HOME OF NEIGHBORLY SERVICE

422 Duarte Street, Monrovia, Cal.

Miss Ella G. Sharpe, Head-worker

### HOME OF NEIGHBORLY SERVICE

227 North High Avenue, Redlands, Cal.

Miss Roxana Jackson, Head-worker

### HOME OF NEIGHBORLY SERVICE

558 North Mt. Vernon Avenue, San Bernardino, Cal.

Miss Irma Laidlaw, Headworker.



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